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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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HARD COLLEGE
APR 5 1927

NOTES AND COMMENTS

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

The Chain of Causation

IT is the custom of Orientalists to speak of Buddhism as a religion, and a very beautiful and intuitional book has been written, with the title, *The Religion of Buddha*. But we shall be well advised to bear in mind that the Buddha's purpose was not to announce a world religion, or even to frame a religious system for all the members of a single nation or people, such a system as the Laws of Manu, or the book of Leviticus presents, including, with the Ten Commandments, the details of a complete system of ritual, and of civil and criminal law.

This was not the purpose of the Buddha. Though he taught openly in the villages and the cities, in the palaces of princes as well as in the shadowed solitude of the forests, his aim was not to establish better and more righteous modes of life for villagers and citizens, or even to inspire kings and princes with a more enlightened policy; his real purpose was to gather disciples from the villages and towns and palaces, and to inspire in them the desire to enter on a path which should lead them away, once for all, from the preoccupations of village or city or palace, a path that should lead them to a new world. And, in general, the account of one of the visits of the Buddha to the common haunts of men, whether villagers or princes, is followed by a record of those who, hearing him there, and inspired by his golden words, had gone forth from that worldly life, taking refuge in the Buddha, taking refuge in the Law of Righteousness, taking refuge in the Order. The true purpose of the Buddha was to found an Order of Disciples.

Seeing this clearly, we must remember also that from time immemorial the teaching and training of disciples falls into two parts: that which is imparted outwardly by word to the understanding of the disciple, and that which is imparted inwardly to the disciple's heart and spirit, when the Master communicates his own life and being to the disciple. This inner teaching is intensely individual, fitted to the special needs of that disciple from day to

day, and in a sense incommunicable, concerned with states of consciousness, spiritual intuitions and inspiration, which must be experienced before they can be understood by the mind, or which transcend the ordinary reach of the mind altogether. If imparted in words to a disciple who had not gained this spiritual experience, these teachings could not be understood; they might very easily be misunderstood, thus leading to confusion, not to light, but to greater darkness.

Danger would always arise where the disciple had not yet conquered the strong forces of the lower self, for the constant impulse of the lower self is to seize and turn to its own uses whatever it can lay hold on, whether natural forces or thoughts that seem to promise power. In the words of *Sartor Resartus*, "the self in thee needs to be annihilated" before the higher way can be entered, or even clearly seen; the danger is that the lower desires, impulses and egotisms may be transferred to these larger worlds, so that the last state of that man is worse than the first.

Therefore it is that so much of the Buddha's teaching is directed toward an understanding of the lower self, in order that the disciple clearly seeing its nature and menace may resolutely set about the hard task of conquering it. Quite inevitably, this purpose gives to much of the Buddha's recorded teaching a complexion that has been called "nihilistic"; inevitably, because the whole aim is the annihilation of selfishness and evil desires.

In this preliminary task, the Buddha used two chief instruments: practical moral discipline, involving the renunciation of the householder's life, the pledge and practice of chastity in thought, word and act, and a series of rules of conduct, which included an admirable code of good manners; and, second, intellectual analysis, to be applied by the disciple to the lower self and the world of the lower self, in order that he might overcome the glamour of the lower self and its appetites, and recognize them for the base and unworthy things they are. The disciple was taught to turn the light of his intelligence upon the bundle of desires that make up the lower self, so that these desires might be conquered and the force in them transmuted.

The most famous piece of analytic thinking in the teaching of the Buddha is what is called the Chain of Causation, Nidana, which pervades and underlies his whole thought, and which, fortunately for us, is set forth in one of the Suttas with that crystalline clearness that is so distinctive of the Buddha's thinking, as also of that other great Aryan Master, Shankaracharya. The *Maha-Nidana-Suttanta* is indeed so lucid and direct that it may be translated almost without comment or elucidation. It begins:

Thus it has been heard by me.

Once upon a time the Master dwelt among the Kurus, in a township of the Kurus, named Kammassadhamma. And so the noble Ananda, coming to the place where the Master was, making salutation to the Master, sat down by his side. Seated beside him, the noble Ananda said this to the Master:

"Marvellous is it, Lord, wonderful is it, Lord, that, whereas this teaching

of effects arising from causes is deep, and looks deep, to me it appears absolutely clear and simple!"

"Say not so, Ananda, say not so! Deep, Ananda, is this teaching of effects arising from causes, and it also looks deep. Because, Ananda, mankind is not awake to this law, and does not penetrate it, mankind is tangled like a matted skein, balled up like clotted yarn, or as rushes and grass confused together, and therefore cannot escape from misery, from the evil way, from downfall and recurring death.

"If it be asked, Ananda, 'Is there a definite cause of decay and death?' it should be answered, 'There is!' Then he will say, 'What is the cause of decay and death?' It should be answered, 'Being born is the cause of decay and death.'

"If it be asked, Ananda, 'Is there a definite cause of being born?' it should be answered, 'There is!' Then he will say, 'What is the cause of being born?' It should be answered, 'Differentiated existence is the cause of being born.'

"If it be asked, Ananda, 'Is there a definite cause of differentiated existence?' it should be answered, 'There is!' Then he will say, 'What is the cause of differentiated existence?' It should be answered, 'Clinging to life is the cause of differentiated existence.'

"If it be asked, Ananda, 'Is there a definite cause of clinging to life?' it should be answered, 'There is!' Then he will say, 'What is the cause of clinging to life?' It should be answered, 'Thirsting desire is the cause of clinging to life.'

"If it be asked, Ananda, 'Is there a definite cause of thirsting desire?' it should be answered, 'There is!' Then he will say, 'What is the cause of thirsting desire?' It should be answered, 'Sensation is the cause of thirsting desire.'

"If it be asked, Ananda, 'Is there a definite cause of sensation?' it should be answered, 'There is!' Then he will say, 'What is the cause of sensation?' It should be answered, 'Contacts of the senses are the cause of sensation.'

"If it should be asked, Ananda, 'Is there a definite cause of contacts of the senses?' it should be answered, 'There is!' Then he will say, 'What is the cause of contacts of the senses?' It should be answered, 'Objects differentiated according to name and form are the cause of contacts of the senses.'

"If it should be asked, Ananda, 'Is there a definite cause of objects differentiated according to name and form?' it should be answered, 'There is!' Then he will say, 'What is the cause of objects differentiated according to name and form?' It should be answered, 'Cognition of difference is the cause of objects differentiated according to name and form.'

"If it should be asked, Ananda, 'Is there a definite cause of cognition of difference?' it should be answered, 'There is!' Then he will say, 'What is the cause of cognition of difference?' It should be answered, 'Differentiation according to name and form is the cause of cognition of difference.'

"Thus, then, Ananda, differentiation according to name and form is the cause of cognition of difference, cognition of difference is the cause of differentiation according to name and form, differentiation according to name and form is the cause of contacts of the senses, contacts of the senses are the cause

of sensation, sensation is the cause of thirsting desire, thirsting desire is the cause of clinging to life, clinging to life is the cause of differentiated existence, differentiated existence is the cause of being born, being born is the cause of decay and death, decay and death are the cause from which lamentation, misery, dejection and despair arise. Such is the origin of this whole body of ills."

We may interrupt our text for a moment here. The problem has been to discover the cause of decay and death, lamentation, misery, dejection and despair: the problem of the Origin of Evil in human life. We have been led back step by step along the Chain of Causation to differentiation according to name and form, and to cognition of difference, each of these two being said to be the cause of the other. This is not really arguing in a circle, as it may seem, because the two in fact arise simultaneously; they are the two sides, subjective and objective, of that primordial differentiation of the Logos, which must remain an unsolved mystery for our human minds. We do not know, we cannot conceivably know, why there is a manifested universe, any more than we can know why there is a universe at all. But it does not at all follow that the Buddha, in thus leading the mind of the noble Ananda back to an insoluble mystery, has for a moment lost sight of his practical goal. The first purpose, conveyed, as always, with delicate and charming humour, was to bring the noble Ananda to realize that the whole problem not only looked deep, but in fact was deep, in spite of his confident assertion that, for his bright intelligence, it was as clear and simple as possible. Socrates later followed much the same method with those who were too assured of their own cleverness.

But the matter really goes deeper. The reason why primordial differentiation took place within the unmanifested Logos may be altogether beyond our ken. But we are quite able to understand that our ingrained habit of identifying our consciousness and feelings with this outward flow toward matter is the cause of many evils, whose pedigree is traced in the Chain of Causation. We are equally able to understand that, by ceasing to set our hearts on these temporal things, we may turn inward toward the Self with reverted vision, and so come to inherit eternal things. This turning, this conversion, this change of direction from self-identification with the temporal and false to self-identification with the true and the eternal, is what the disciple needs, at the entrance of the way. He has already in hand the practical and moral side of the problem by "leaving the household life" and entering the Buddha's celibate Order; he is now set to master the intellectual side by analyzing the causes that underlie and build up the kind of life he has abandoned, so that he may uproot these causes, lest they drag him back once more to decay and death, lamentation and misery.

The Chain of Causation is not invariably given in exactly the terms of the Sutta we have translated. Sometimes an additional step is added in the middle of the ladder: "Differentiation according to name and form is the cause of the six sense-powers; the six sense-powers are the cause of contacts

of the senses," and so on, with no essential change of meaning. But there is also another version of the upper rungs of the ladder: "Cognition of difference is the cause of differentiation according to name and form; discrete existences are the cause of cognition of difference; Avidya, primordial unwisdom, is the cause of cognition of difference." Thus we get the full chain of Twelve Nidanas, as it is generally quoted. But, once again, the essence of the matter remains precisely the same. We are led back to the primal differentiation in the Logos. And the practical moral is exactly the same: Kill out the dire heresy of separateness. It is deeply interesting that, in this fuller form of the Chain of Causation, we are led back to Avidya, as in the Upanishads and the Vedanta, which offer as the cure Vidya, true Wisdom, or Brahma Vidya, the Wisdom of the Eternal. So we come back to our Pali text:

"'Being born is the cause of decay and death,' how is this to be understood? In this way, Ananda, is it to be understood that being born is the cause of decay and death. Supposing, Ananda, that there were no being born, of any sort, of any kind, of any one, in any way, neither of Devas to Devahood, nor of Seraphs to Seraphhood, nor of Gnomes to Gnomehood, nor of Ghosts to Ghosthood, nor of Men to Manhood, nor of Quadrupeds to Quadrupedhood, nor of Birds to Birdhood, nor of Reptiles to Reptilehood, supposing, Ananda, there were no being born of these several beings to their several states, no being born at all, on this cessation of being born, could decay and death arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of decay and death, namely, being born.

"'Differentiated existence is the cause of being born,' how is this to be understood? In this way, Ananda, it is to be understood that differentiated existence is the cause of being born. Supposing, Ananda, that there were no differentiated existence, of any sort, of any kind, of anything, in any way, that is to say, existence of desire, existence of form, existence of the formless, no differentiated existence of any kind, on this cessation of differentiated existence, could being born arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of being born, namely differentiated existence.

"'Clinging to life is the cause of differentiated existence,' how is this to be understood? In this way, Ananda, it is to be understood that clinging to life is the cause of differentiated existence. Supposing, Ananda, that there were no clinging to life, of any sort, of any kind, of any one, in any way, that is to say, clinging to desires, clinging to views, clinging to rituals, clinging to self-assertion, no clinging of any kind, on this cessation of clinging, could differentiated existence arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of differentiated existence, namely, clinging to life.

"'Thirsting desire is the cause of clinging to life,' how is this to be understood? In this way, Ananda, it is to be understood that thirsting desire is the cause of clinging to life. Supposing, Ananda, that there were no thirsting desire, of any sort, of any kind, of any one, in any way, that is to say, thirst for forms, thirst for sounds, thirst for scents, thirst for tastes, thirst for sense-contacts, thirst for tendencies, no thirsting desire of any kind, on this cessation of thirsting desire, could clinging to life arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of clinging to life, namely, thirsting desire.

"'Sensation is the cause of thirsting desire,' how is this to be understood? In this way, Ananda, it is to be understood that sensation is the cause of thirsting desire. Supposing, Ananda, that there were no sensation, of any sort, of any kind, of any one, in any way, that is to say, sensation born of visual contacts, sensation born of auditory contacts, sensation born of aromatic contacts, sensation born of gustatory contacts, sensation born of bodily contacts, sensation born of mental contacts, no sensation of any kind, on this cessation of sensation, could thirsting desire arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of thirsting desire, namely, sensation.

"Thus, Ananda, sensation is the cause of thirsting desire, thirsting desire is the cause of pursuit, pursuit is the cause of gaining, gaining is the cause of distinction of values, distinction of values is the cause of passionate longing, passionate longing is the cause of cleaving to possessions, cleaving to possessions is the cause of avarice, avarice is the cause of selfishness, selfishness is the cause of setting guards, setting guards is the cause of uplifting clubs, uplifting weapons, quarrelling, discord, contention, mutual vituperation, lying, backbiting; thus many sinful, evil impulses arise.

"'Setting guards is the cause of uplifting clubs, uplifting weapons, quarrelling, discord, contention, mutual vituperation, lying, backbiting; thus many sinful, evil impulses arise,' how is this to be understood? In this way, Ananda, it is to be understood how setting guards is the cause of uplifting clubs, uplifting weapons, quarrelling, discord, contention, mutual vituperation, lying, backbiting, so that many sinful, evil impulses arise. Supposing, Ananda, that there were no setting guards, of any sort, of any kind, of any one, in any way, no setting guards at all, on this cessation of setting guards, could there be uplifting clubs, uplifting weapons, quarrelling, discord, contention, mutual vituperation, lying, backbiting, so many sinful, evil impulses arising?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of uplifting clubs, uplifting weapons, quarrelling, discord, contention, mutual vituperation, lying, backbiting, so many sinful, evil impulses arising, namely setting guards.

"'Selfishness is the cause of setting guards,' how is this to be understood?

In this way, Ananda, it is to be understood how selfishness is the cause of setting guards. Supposing, Ananda, that there were no selfishness, of any sort, of any kind, of any one, in any way, no selfishness at all, on this cessation of selfishness, could there be any setting guards?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of setting guards, namely, selfishness.

"'Avarice is the cause of selfishness,' how is this to be understood? In this way, Ananda, it is to be understood how avarice is the cause of selfishness. Supposing, Ananda, that there were no avarice, of any sort, of any kind, of any one, in any way, no avarice at all, on this cessation of avarice, could selfishness arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of selfishness, namely avarice.

"'Cleaving to possessions is the cause of avarice,' how is this to be understood? In this way, Ananda, it is to be understood how cleaving to possessions is the cause of avarice. Supposing, Ananda, that there were no cleaving to possessions, of any sort, of any kind, of any one, in any way, no cleaving to possessions at all, on this cessation of cleaving to possessions, could avarice arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of avarice, namely cleaving to possessions.

"'Passionate longing is the cause of cleaving to possessions,' how is this to be understood? In this way, Ananda, it is to be understood how passionate longing is the cause of cleaving to possessions. Supposing, Ananda, that there were no passionate longing, of any sort, of any kind, of any one, in any way, no passionate longing at all, on this cessation of passionate longing, could cleaving to possessions arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of cleaving to possessions, namely passionate longing.

"'Distinction of values is the cause of passionate longing,' how is this to be understood? In this way, Ananda, it is to be understood how distinction of values is the cause of passionate longing. Supposing, Ananda, that there were no distinction of values, of any sort, of any kind, of any one, in any way, no distinction of values at all, on this cessation of distinction of values, could passionate longing arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of passionate longing, namely, distinction of values.

"'Gaining is the cause of distinction of values,' how is this to be understood? In this way, Ananda, it is to be understood how gaining is the cause of distinction of values. Supposing, Ananda, that there were no gaining, of any sort,

of any kind, of any one, in any way, no gaining at all, on this cessation of gaining, could distinction of values arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of distinction of values, namely, gaining.

"'Pursuit is the cause of gaining,' how is this to be understood? In this way, Ananda, it is to be understood how pursuit is the cause of gaining. Supposing, Ananda, that there were no pursuit, of any sort, of any kind, of any one, in any way, no pursuit at all, on this cessation of pursuit, could gaining arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of gaining, namely, pursuit.

"'Thirsting desire is the cause of pursuit,' how is this to be understood? In this way, Ananda, it is to be understood how thirsting desire is the cause of gaining. Supposing, Ananda, that there were no thirsting desire, of any sort, of any kind, of any one, in any way, no thirsting desire at all, on this cessation of thirsting desire, could pursuit arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of pursuit, namely, thirsting desire.

"Thus, verily, Ananda, these two impulses of thirsting desire, from being two, become one, because of sensation, which is their cause.

"'Contacts of the senses are the cause of sensation,' how is this to be understood? In this way, Ananda, it is to be understood how contacts of the senses are the cause of sensation. Supposing, Ananda, that there were no contacts of the senses, of any sort, of any kind, of any one, in any way, that is to say, visual contact, auditory contact, aromatic contact, gustatory contact, bodily contact, mental contact, no contact at all, on this cessation of contact, could sensation arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of sensation, namely, contact.

"'Differentiation according to name and form is the cause of the contacts of the senses,' how is this to be understood? In this way, Ananda, it is to be understood how differentiation according to name and form is the cause of the contacts of the senses. If, Ananda, these shapes, distinctive marks, characteristics, peculiarities, through which the whole category of names comes into being,—if these shapes, distinctive marks, characteristics, peculiarities did not exist, would there be any application of names in the category of forms?"

"No, Lord!"

"If, Ananda, these shapes, distinctive marks, characteristics, peculiarities, through which the whole category of forms comes into being,—if these shapes, distinctive marks, characteristics, peculiarities did not exist, would there be any application of perception in the category of names?"

"No, Lord!"

"If, Ananda, these shapes, distinctive marks, characteristics, peculiarities, give rise both to the category of names and the category of forms, and if these shapes, distinctive marks, characteristics, peculiarities did not exist, could there be either application of names or application of perception?"

"No, Lord!"

"If, Ananda, these shapes, distinctive marks, characteristics, peculiarities, whereby name and form come into being,—if these shapes, distinctive marks, characteristics, peculiarities did not exist, could contacts of the senses arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of contacts of the senses, namely, differentiation according to name and form.

"'Cognition of difference is the cause of differentiation according to name and form,' how is this to be understood? In this way, Ananda, it is to be understood how cognition of difference is the cause of differentiation according to name and form. If cognition of difference, Ananda, did not descend into the womb of the mother, would differentiation according to name and form arise in the womb of the mother?"

"No, Lord!"

"If cognition of difference, Ananda, having entered, should depart, would differentiation according to name and form come to birth in this state of being?"

"No, Lord!"

"If cognition of difference were to become extinct in the young child, whether boy or girl, would differentiation according to name and form attain to growth, development, completeness?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of differentiation according to name and form, namely, cognition of difference.

"'Differentiation according to name and form is the cause of cognition of difference,' how is this to be understood? In this way, Ananda, it is to be understood how differentiation according to name and form is the cause of cognition of difference. Supposing, Ananda, that cognition of difference were to find no foundation in differentiation according to name and form, could the sequence of being born, decay, death, misery, have come into being?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of cognition of difference, namely, differentiation according to name and form.

"Therefore, Ananda, birth, decay, death, dissolution, rebirth will continue, naming, defining, differentiation, manifesting will continue, the wheel will continue to turn for the production of worldly life, so long as differentiation according to name and form, and cognition of difference, continue."

FRAGMENTS

Notes of Instruction

I

ALL faults of character have their roots in self-love, so that self-conquest, in the last analysis, would seem to consist in the conquest of self-love. One way to do this:—

We have been told that self-love is the cause of all our unhappiness. Let us start with this proposition. Let us take the various troubles we have had, and analyse them in the light of this proposition. Take them one by one, each one by itself, and study them.

At first sight it will appear that a given trouble or grief was caused by such and such circumstances or happenings, by such and such persons, or by the conduct, words, lack of affection or sympathy of a particular person. Looking at it, however, in the light of our proposition, and for the time being trying to see it in that light, we shall discover, first, that our relation or reaction to the circumstances or persons was a prime factor in the situation; and when we have studied further we shall see, second, that love of self in some form, self-seeking of some kind, was the true reason of our distress; that, imagining our own attitude to have been quite different, we might even have had no suffering at all.

Repeated investigation and study of this kind (an admirable form of self-examination), will bear this truth in upon us, viz., that our troubles have been due to our self-love; and then our very love of comfort and fear of pain will generate an intelligent dislike of our self-love, which will aid us materially in our task of conquest. We shall thus be using the lower nature itself on our side; which is one of the ways (the use of the lower nature against lower nature) by which lower nature is transformed into higher nature.

II

The Qualities a disciple must cultivate: Humour, the spirit of Deity; Imagination, the mirror of Deity; Reverence, the tone of Deity. Take them this way:—

Humour: *perception*, *proportion*, *detachment*, *poise*.

Imagination: *purity*, leading to *insight*, leading to *intuition*, leading to *illumination*.

Reverence: *love of the Divine*, leading to *perception of the Divine;* and *direct cognition*, leading to *union*.

To find the essential of a quality, we must apprehend its unity, and to apprehend this unity we must find its trinity, through which all unity expresses itself on our plane of consciousness—the plane of three dimensions. When we function naturally in fourth dimension, we shall have squared the triangle of this plane.

Cavé.

AN APPROACH TO SPIRITUAL SCIENCE

II

IN an earlier article (THEOSOPHICAL QUARTERLY, April, 1926) it was pointed out that just as physical science discovers in the fall of an apple and the spinning of a boy's top, laws and forces which move the stars, so the principles of spiritual science may be found and studied close at hand in our everyday experience; and the familiar workings of our own consciousness—the way we think and feel and translate purpose into action—may be made to reveal eternal spiritual laws which govern the life of the spirit in its cosmic as well as its personal manifestations. Deliberately choosing a trivial example, we traced the typical movement of reflective thought, as it passes from perception to conception and back to perception again, and saw that it constituted a rhythmic interaction between an outer and an inner world, taking its rise in a sense of their discrepancy and directed to their reconciliation.

Once our attention is called to the characteristic features of this interaction, we not only recognize its presence through the range of our personal activities, but we also find something directly corresponding to it in every form of consciousness or life. We see ourselves always mediating between two worlds. On the one hand is the outer world of matter, which we perceive with our physical senses,—which we call (though with doubtful reason) the world of facts, of actualities or things as they are, of potentialities that have been realized and made manifest. On the other hand is an inner world, which we conceive rather than perceive, or perceive only with inner senses; the world of meanings, of ideas and ideals, of things as they might have been or may be, unlimited by what they are; the world of the unmanifest, where potentialities are as real, and may be seen as clearly, as actualities, irrespective of whether they have, or have not yet, been realized in matter. In the activity of our conscious life we link these two worlds together, through just such a rhythmic interaction as we traced in reflective thought. Every perception of the outer world suggests some concept of the inner, and our action in and upon the outer world is determined, not by the outer facts themselves, nor even only by our perceptions of those facts, but by the relation between our perceptions and the concepts which they suggest to us. Where there is no discrepancy between the perception and the suggested conception, we feel no impulse to act. But where we are conscious of a discrepancy, we are prompted to such action as may remove or lessen it. Our actions (using that term to cover all the activity of our sentient life, thought, feeling, will, no less than physical move-

ment) are always interactions, arising between two opposing inner pictures, and directed to their reconciliation.

Inasmuch as most men unthinkingly assume that their lives and actions are not only limited but largely determined by the facts of their environment, it is a matter of much moment to discover that our actual experience belies this assumption, and that the primary rôle is not played by the facts of our outer world, but by the pictures of our inner world; and we may well pause to assure ourselves of this before we proceed further.

In the first place, we see immediately that the only way in which our actions can be guided by facts is through our perceptions of facts; and that there is often a wide difference between the two, needs no other proof than that supplied by the painful memories of our mistakes and gaucheries and unseized opportunities,—unseized because unseen. Innumerable illustrations, in little and in big, crowd to mind. Our exasperated search for the ever vanishing typewriter eraser, our descent upon hands and knees to peer under the desk and to lift the corner of the rug, is not caused by the *fact* that the eraser is where it belongs on the top of the desk, but by the failure of our perceptions to reveal it there, beneath the open dictionary which covers it.

It is equally evident that we act, not from our perceptions alone, but from the relation they bear to what they suggest to us. We may recall the classic examples of this which are given in the Upanishads—perhaps the oldest of our known Scriptures: the leap back from a harmless rope-end, which, left lying in a jungle path, suggests a poisonous serpent; the lament that a belated recognition of one's own cow, will not stop the arrow, loosed under the delusion that it was a ferocious tiger. Our daily experience is replete with instances where the same perception prompts totally different actions, as it is related to different conceptions. We see an acquaintance approaching us in the street. It suggests to us our interest in him and our desire to know of his welfare. We quicken our pace toward him. Then we remember we are already late for an appointment. We face a picture of further delay. We turn aside, and cross the street. Or again, consider what we do when we meet a real, and not a rope-end snake. We are walking in the garden, our minds turned to its beauty and its peace, when we are startled by a loathsome wriggling before our feet, and we jump back instinctively because of the dissonance between it and every picture that our minds contain. The next moment we spring forward, because in that moment a new picture has been formed, the picture of the extermination of the menace. If that instant's delay have lost us our immediate opportunity, and the snake escape us in the bushes, we seize a stick and prod and search, and do our utmost to come upon what we had first tried to avoid,—for the perception of the snake is no longer related to the concept of temporary safety by flight, but to that of freeing our garden from everything which can disturb it.

It remains to verify our third statement: that action is always directed to the reconciliation of opposing inner pictures which prompt it. A man glances at his desk, and perceives a litter of papers upon it. If what he sees

accord exactly with his concept of his desk—if it look to him just as he had expected it to look, as it always has looked, and probably always will look—he does nothing about it, and feels no impulse to do anything. But if the perception of the outer fact suggest to him a different inner ideal—disorder contrasting with order—then, whether he obey the impulse or not, he is at least conscious of an inner urging to remove the discrepancy and to set his desk to rights. Or again, if he perceive among the mass of his papers an unfamiliar envelope—his perception differing in this particular from his concept, or memory, of what his desk contained—he will be moved to stop and examine the envelope, and question how it came there, until he adjusts his ideas to the facts.

Here, as before, we have deliberately chosen a trivial and commonplace example, for we are basing our whole procedure upon the faith that it is through these little, familiar incidents of everyday, that we may make our simplest approach to spiritual science and to an understanding of its laws. But there is no lack of more dignified illustrative material; our only embarrassment lies in its wealth. We may recall St. Augustine's confession of the origin and mainspring of his religious life: "And I perceived myself to be far off from Thee, *in the region of unlikeness*, as if I heard this Thy voice from on high: 'I am the food of grown men; grow, and thou shalt feed upon Me; nor shalt thou convert Me, like the food of thy flesh, into thee, but thou shalt be converted into me.'" We may find reason to revert to the latter portion of this passage, but for the present we are concerned only to note the initial perception of distance and unlikeness, and the dynamic urging that drives them toward union. Or again, every nation that entered the World War, did so under the pressure of an opposition, which it sought to lessen, between its inner aspirations (good or bad) and its perceptions of the outer facts. And the hod-carrier drops his hod, with the blowing of the noon whistle, because that hod has no place in his inner picture of his lunch hour. Therefore, leaving aside, for the time being, the possible question of whether the same law holds in the less explored upper and lower fringes of our conscious life, it is patently true that wherever we look throughout its middle region—whether to the field of ethics or of desire, to conscience or intellect or will, or to that mingling of them all with habit, which makes up our everyday existence—we see our actions prompted always by some disparity, which our action tends to lessen, between associated pictures in our inner world. In little or in big, our actions flow between our percepts and our concepts, like the flow of water, seeking its own level between two connecting vessels; occurring only when that level is disturbed, ceasing only when it is restored—or when the channel is blocked.

Now of course in none of this have we been discovering anything new. We have only been looking, much more attentively than usual, at aspects of our experience and behaviour which are so familiar as to have become platitudinous, so that we have not realized how much they may teach us. But if we take the trouble to follow some of their manifold implications, we shall

find them illuminating and unifying a most diverse range of phenomena and doctrines, which we may not heretofore have thought to connect. They make clear, for instance, why conviction of sin must be the beginning of the moral life, and why humility is the virtue without which all others are spurious; or again why freedom from Karma and rebirth can only be gained by such faithful obedience and discipline as shall conform the disciple's conduct to his ideal, so that there may no longer be dissonance between the outer and the inner, compelling him to outer acts. Equally, at the other end of the scale, reasoning from the microcosm of our own life to the Macrocosm of the Spirit, they lead us to reflect upon the unification of Being which must be involved in the passage from Manvantara to Pralaya, when the Speech of the All terminates in the Silence, whose meaning it has revealed. But primarily, and of greatest importance to us, they show us that the dominance of circumstances in our lives is far less than we have thoughtlessly assumed. Disregarding the difference which we have seen may exist between the facts and our perception of them, the facts of the outer world can, nevertheless, fix only one of the two poles, between which action takes place, the other being chosen by ourselves (consciously or unconsciously) from within our own inner world; and therefore, though our environment, and what we call the "hard facts" of our life, may limit the field and scope of our outer actions, they cannot determine their character or direction. Though one end of a rope be tied fast, if the other end be free, we may pull upon it to right or left, or up or down, in whatever direction we choose. There may be snakes in our garden, but whether their presence shall make us the hunted or the hunters depends solely upon ourselves.

We are by no means through, however, with our illustration of the man and his littered desk, and we may return to it now to observe a distinction which we did not stress at first. We made in succession three different assumptions. The first was that the condition of the desk suggested nothing at variance with it, so that no action was prompted. In the second we supposed that disorder suggested order, and that the dissonance between the facts and the ideal was felt by the man as an inner urging to set his desk to rights,—in other words to alter the outer till it conformed to the inner. In our third assumption, exactly opposite action resulted. There we imagined the man struck by the presence of an unfamiliar paper and moved by a sense of the discrepancy between what he saw on his desk and what he had thought was there. The dissonance here was not between fact and ideal, but between the facts and the man's concept of the facts, and this dissonance was removed, not by altering the facts but by altering the concepts.

The difference in result in these three cases not only illustrates our earlier statement that our actions are determined by the relation which our perceptions bear to the concepts which they suggest to us, but also makes clear that, in considering our inner world, we must distinguish in it two different strata or levels—two distinct kinds of concepts. The one kind we feel to be superior to facts, more dynamic, stubborn and enduring, so that when they are in

conflict with the outer world it is the outer which must give way. The other kind are subservient to facts. The first are causal, the second merely reflective. The virtue of the one class is to impress itself upon the outer world, moulding events and circumstances to its likeness. The virtue of the other class is to conform as exactly as possible to the outer, mirroring it truly. On the one level we find our ideals and principles, our images of the moral order; on the other, our ideas and concepts of things, and images of external nature.

The recognition of these two different levels in the inner world of our everyday experience is of very great importance in any approach to spiritual science. We recall the descriptions we have read of the dual nature of the psychic plane, which is said to reflect both the outer world beneath it and a "causal world" above it; and we find these descriptions tally exactly with what we observe in ourselves. We are reminded, too, of the account in Genesis of the "division of the waters" (an age-old symbol of the psychic plane), "the waters which were under the firmament" from "the waters which were above the firmament." Moreover, it is plain that this distinction, once clearly recognized, must become the basis for a number of others,—as, for example, between "fault" and "error." When the man contrasted his disordered desk with his ideal of order, he felt himself "at fault"; when he had thought his desk did not contain a certain paper, which he saw on it, he recognized that he had been "in error." The dissonances between fact and the "causal" images on the higher level of our inner world, are felt as "faults," as "delinquencies" as "shameful," because that within us, which should by its nature be dominant and causal, has failed to exercise its function or to produce its effect. On the other hand, the disparity between facts and the lower images which should reflect them, is recognized as less personal, more mechanical and superficial. There is no violation of the nature; there is only a "mistake," —an inadvertent mischoice of one image for another, among the many blending, shifting images that our inner world contains.

We are now in a position to perceive the fundamental difference between physical and spiritual science. Physical science is concerned with the outer world and the images or concepts which reflect it in the lower level of our inner world. But it reaches no higher than this lower level, and therefore the disparities, which constitute its problems, may be reconciled by altering our concepts while the facts remain the same. Spiritual science is equally concerned with the outer world, but its field includes the higher or causal, as well as the lower or purely reflective, level of our consciousness, and therefore deals with dissonances that, as we have seen, can be harmonized only by the transformation of the outer under the dominance of the inner. Spiritual science thus imposes an obligation upon its votaries which physical science does not, —the obligation to dominate the outer world and to mould it to the likeness of the inner; and the neophyte is forced to realize that the first group of facts, requiring to be so dominated and transformed, are those presented by his own character and conduct. The willingness to accept and to fulfil this

obligation, therefore, has been from time immemorial the first prerequisite for the acquirement of spiritual wisdom from those who are its true custodians. It is as the door to the fold, and "he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." So St. Augustine hears that he must be converted into the likeness of the spiritual food upon which he is to feed, and not convert it, like the food of his flesh, into him.

The accurate concepts, which physical science seeks to create and to impart, show us how the outer world *may* be modified, through an understanding of its laws, but in themselves these concepts supply neither model nor motive upon which to undertake the change. The knowledge they give is like a great motionless engine—with no fire kindled in its boiler, and no track laid upon which it is to run. The driving power and the guidance must be drawn from inner levels, which physical science does not touch, but with which spiritual science is always and directly concerned. Therefore, in the world's neglect of spiritual science, it has come about that, though physical science has been in large part built up by selfless sacrifice and a love of truth, it has been chiefly operative in the service of self-indulgence and a love of comfort. Physical science is in itself passive, colourless, reflective, presenting us with images of things and forces external to ourselves, but giving us no least light upon the ends to which they should be used, nor motive so to use them. Spiritual science, on the other hand, is positive and creative, dealing with images which are themselves causal and dynamic, working ceaselessly with their own energy to their own ends, and which, once admitted to our consciousness, act upon us from within and make us channels for their action upon the world about us. In our everyday experience, this is the difference that we recognize between an idea and an ideal: we may entertain an idea and do nothing about it, or we may put it to any use we can in the furtherance of any of our desires; but the ideals we accept must be followed to their own ends,—if the failure to do so is not to stultify and corrode our inner nature. In spiritual science, if we be not ready to "live the life," it is by no means safe to seek to "know the doctrine."

What makes it hard to "live the life," to follow an ideal which comes to us with its own urging to fulfil it? We turn again to the man and his disordered desk. With his outer senses he perceives the disorder. With his inner senses he perceives the order it should have. The opposition between the two is like the strain or stress along a stretched rubber band. The man feels the strain, the distress, being himself the medium through which the dominant "causal" quality of the ideal must operate, and he is moved by this to act. But as often as not he resists the urging and turns away. Why? What happens?

What happens is the intrusion of a third picture, a picture of himself, a very old picture which he has constantly painted over, superimposing detail upon detail. If his papers are to be ordered, it is he who must order them; and before any of us can act, we must picture the action. If we could learn

the trick of picturing the action (and acting upon it), without at the same time picturing ourselves as the actors (so that we saw, as it were, where a hand ought to be put, and put it there—without thinking of it as our hand or of ourselves as extending it), it would be very much simpler and easier to obey our ideals. But few of us have learned this trick of selflessness, and therefore this complex picture of himself intrudes between the man's simple pictures of the fact and the ideal, introducing new and divergent lines of stress and strain. He sees himself fumbling futilely with that litter of papers, or sitting at his desk for hours in the effort to do it right, and what he sees is little to his liking. There are many other things he wants to do, and the pictures of them are part of the detail in his picture of himself. Moreover, it is improbable that this is the first time he has felt the urging to order his desk, and there now comes before him the picture of how he has postponed it in the past—a mould ready formed for present use. He postpones it again, again procrastinates,—the picture of self and the inhibitions of past refusals proving more potent than the picture of the ideal.

Here we approach some of the home fields of spiritual science, fields that it has tilled for thousands of years, so that not a plant nor a weed grows there which it has not studied and does not know. The Karma of our acts, the effect of the past upon the present; the root-evil of self-love, and the perversion of vision and the stultification of action which all self-reference entails; the origin and effect of wrong self-identification, and how to correct it; the way in which we build up moulds for action and inaction, our habits and our inhibitions, and give power to our likes and dislikes by the attention we pay to them,—all these and many another classic theme of spiritual science would now be pertinent to our inquiry, and would have to be studied before the answer to our question could be complete. It is an undertaking for a lifetime,—for many well spent lifetimes, had we to work it out step by step for ourselves.

But we do not escape from these questions when we assume that the man yields himself to the urging he feels, and sits down to right his desk. As truthful delineators of the commonplace how are we to describe the most probable sequel? He picks up a pile of papers and turns them over. He pulls out one, which he is shamed to discover he has neglected, and begins to read it; then checks himself with the reminder that his present task is not to review nor answer his correspondence, but to sort it. He holds the letter in his hand and looks vaguely round for a place to put it. He does not know where to put it. He lays it down on his writing pad. He picks up another paper, glances at it, puts it down beside the first. So he stirs the primal chaos, and after a half hour's work it has given place to another chaos, distinguishable from the first in that now his whole desk is covered with it, where before the writing pad was free. About this time the telephone rings, calling him away. He stands irresolutely for a moment, looking down at the result of his labours, then sweeps the litter together, and, jerking open the least crowded drawer, crams the whole mass in and out of sight.

Why were his good intentions defeated? his labour fruitless? There was

enough energy in his ideal to move him to the task, to overcome his inertia and distaste,—far more energy than would be needed to carry those papers many miles. The barrenness of the result could not be due to lack of energy. To what then was it due?

It was due to the lack of any plan—the lack of a definite mould which the energy should fill. The man had responded to a general ideal, but he had not taken the trouble to see what that ideal involved in its application to his own desk. He had formed no clear mental picture of what order in this particular desk would actually be, much less had he visualized the series of intermediate steps that must be taken to reach that ordered end from the disorder with which he must begin. Lacking these pictures, there was nothing to direct the energy, nor to hold it. He poured out undirected energy upon his desk, as he might pour water from a pail,—and with much the same result. It wafted the papers here and there, and then leaked away. When he held the first letter in his hand and knew not where to put it, it was because his imagination had prepared no place for it in advance, so that there was, as yet, no place in all the wide universe where that paper actually belonged.

Here we are at the threshold of another great department of spiritual science, whose special subject is the living machinery through which the energies of the "causal" world impress themselves upon the outer world and mould and organize it. It deals with the great creative powers of Buddhi, the Saktis, or subdivisions of Fohat, among which is Kriya-Sakti, the image-making power, which we know in our imagination (as light may be known from a candle flame), but whose fundamental rôle we can hardly appreciate until we have come to see that all manifested things have been formed, and can only be formed, upon the inner moulds, or astral forms, which it creates. The painting which we see upon the canvas is but an imperfect materialization of what first existed in the artist's mind, and had it not been in the mind it could not be upon the canvas. It is the same throughout the whole of nature; and our actions can be effective to their desired ends only as they are made successively to fill (consciously or unconsciously) a series of inner pictures which progressively bridge the gap between the facts as they are and the general ideal which we have for them.

Let us attempt to trace this, in a little greater detail, through our illustration of the ordering of a desk. We shall see that the bridge of pictures and of acts is built from both ends, the ideal becoming more concrete as the material becomes more organized, and that the process of building it, follows exactly the cyclic rhythm which we have already discussed, as it is revealed in the movement of reflective thought (THEOSOPHICAL QUARTERLY, April, 1926).

(1) We begin with our bare sense of the dissonance between the fact and the ideal. At first we are conscious of little more than that an opposition exists, both our perception of the facts and our conception of the ideal being vague and general,—no more definite than are the words "disorder" and "order." (2) We look more closely at each, in the light of the other, to discover in what the opposition actually consists. We see upon the desk papers

of different kinds lying indiscriminately upon each other; and also papers of one kind separated from each other. (3) We look to our concept of order and see clearly that it involves that things of one kind should be together, separated from, and unconfused by, things of another kind. (4) A mental picture is formed of order in its application to the papers of a desk,—a picture of neat piles or packets of papers, each pile or packet containing only papers of one kind. (5) We apply this picture to our perception of the facts, reconsidering the different kinds of papers our desk contains: personal correspondence, official correspondence, business papers, manuscripts, notes of studies, etc.; and we ask ourselves whether they could actually be put into such neat piles and packets. (6) We find difficulty in so conceiving them. There seem to be many papers that do not fall into any simple classification. When we tried to make a mental list, we had to end it with "etc." What are we to do with this "etc."? We perceive, however, that this difficulty does not vitiate the practicability of the rest of the scheme; and that, if we will be humbly content to do the best we can, we may leave this unordered residue as a single packet, translating "etc." into "miscellaneous." We decide, therefore, that the ideal is applicable and the transformation of the facts possible. (7) We turn our thought to the action required by this decision. There are to be so many piles of papers; our thought selects the temporary places where they may be formed. We have now a definite picture before us, which it remains only for our actions to fill. With the action, a single cycle will be complete; but this action must be taken before the next cycle is entered.

One by one we pick up the papers from our desk. A glance at each is enough to show us where it is to be laid down,—where it now belongs. The first stage is thus completed easily and smoothly.

But it is only a first stage. The whole cycle repeats itself a plane higher up. Our desk contains now neat piles of papers, whose external appearance no longer offends us; but when we look within these piles, we are not so well pleased. The advance we have made in the organization of our material draws out a still more definite and detailed picture of the ideal. There must be order within the piles. Letters from the same person, business papers on the same subject, must be put together and in the order of their dates. This too, once visualized clearly, so that the inner mould for it is made, is easily done. And so, step by step, the ideal steadily becoming more concrete and individualized as the facts are brought into harmony with it, the dissonance between the two is removed and our task is accomplished.

In accomplishing it we have done, not one thing, but two,—or one thing which is essentially dual. We have created in two worlds at once. In the inner world, from the general ideal of order we have drawn forth a definite, detailed, concrete and individualized ideal of an ordered desk,—an ideal which is different from anything which the inner world had previously contained (save as a latent potentiality); and in the outer world, to a chaotic mass of unco-ordinated material, we have progressively imparted a more and

more coherent, complex and significant organization, until at last it embodies and manifests what was at first the overshadowing, but is now the indwelling, individual ideal.

It would have been little worth our while to have traced this process with such care, were it not illustrative of the way in which all "ordering" is done, and all of nature works. For our own lives, it shows us that general good resolutions are of no avail until they are brought down to the formation of a mould for our next step immediately ahead. And for our understanding of the great life of which we are a part, it shows us that all growth, all evolution, is a drawing together of the opposite poles of Being, which we call spirit and matter, the descent of the one, meeting and causing the ascent of the other. Physical science, absorbed in the observation of external nature, and concerned only with the formation of true concepts on the lower level of our picture world, can show us but one half of evolution,—the ascending series of more and more highly organized material vehicles of life (corresponding to the successive stages in the arrangement of our papers). The other half, the "causal" half, the descent of the ideal and of life itself, from broad general being, to more and more specific and individualized expression, lies beyond its self-imposed limitations; and therefore physical science has sought in vain for an adequate explanation of how evolution takes place, and can picture man only as having risen, with his body, from the slime, and not as having come down from the Eternal, with his soul. Spiritual science shows us both, —as the two halves of the one process, which it enables us to see exemplified in every movement of life, and in every action which we ourselves make.

HENRY BEDINGER MITCHELL.

He who can suppress a moment's anger, may prevent many days' sorrow.

—FROM THE CHINESE.

BRIHAD ARANYAKA UPANISHAD

PART I. SECTIONS 4–6

BUILDING THE COSMOS

MUCH of the earlier part of *The Secret Doctrine* might well serve as a commentary upon the great, archaic symbols of this section of the greatest of the Upanishads. And, indeed, those early pages almost of necessity contain many references to the teaching of the Upanishads.

We are there told, first, of "an Omnipresent, Eternal, Boundless and Immutable Principle, on which all speculation is impossible, since it transcends the power of human conception. . . . It is beyond the range and reach of thought—in the words of the *Mândûkya*, 'unthinkable and unspeakable'"; and, further, that once we pass from this Immutable Principle "duality supervenes in the contrast of Spirit (or Consciousness) and Matter, Subject and Object. Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two symbols or aspects of the Absolute, Parabrahman, which constitute the basis of conditioned Being whether subjective or objective. Considering this metaphysical triad as the Root from which proceeds all manifestation, the Great Breath assumes the character of Pre-cosmic Ideation. It is the *fons et origo* of Force and of all individual Consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, Pre-cosmic Root-Substance (Mûlaprakriti) is that aspect of the Absolute which underlies all the objective planes of Nature. . . . Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual Consciousness, since it is only through a vehicle (*upâdhi*) of matter that consciousness wells up as 'I am I,' a physical basis being necessary to focus a Ray of the Universal Mind at a certain stage of complexity."

This, then, is the territory covered by the opening passages of the sections which follow. We have the One; then the manifestation of duality within the One, which nevertheless remains One; and we have the primordial root of the "I am I" consciousness, later to be reflected in organized beings.

We also see how from the first duality the whole train of manifestation follows, the manifestation of worlds and of their inhabitants, the two advancing in unison. And, since these symbols are universal, mirroring the macrocosmic as well as the microcosmic, we have, at the same time, an outline of the evolution of mankind in this world in the present period: first, a dual being, male-female; then the separation of the sexes; and, further, the indication that man was the earliest of the mammals, as is also insisted upon in *The Secret Doctrine*. This is explained in the commentaries on Stanza vii, in the second volume.

The rotation of the fire-stick, producing heat, is the symbol of the rotary motion of the primordial Force, when Fohat ran circular errands, and this again is the cause of the rotation of electrons about the positive nucleus of the "atom," a tremendous, ceaseless activity to which modern science does not appear as yet to have assigned a cause. Food and the Eater of Food are Experience and Experiencer, Object and Subject, the primordial duality.

The lines which follow refer to a mystery: the One, which is not a self-conscious Individuality, nevertheless brings into being the self-conscious Individuality of the Masters; this is the super-emanation of Brahma the Evolver.

Then we come back to the eternal truth that, although the endless pageant of differentiation fills the universe, yet the One remains the One; and, in the last analysis, nothing has real being but the One. So we are told that "Atma, breathing, is named the Life-breath; Atma, speaking, is named Voice. Atma, thinking, is named Mind." All these are aspects of Atma; Atma alone truly is.

The further list of the super-emanations of the Eternal, namely, "Warrior, Indra, Varuna, Soma, Parjanya, Yama, Mrityu, Ishana," is at once macrocosmic and microcosmic; these are heavenly powers, but they are also the principles of man. Indra, the Ruler, is the monad, Atma-Buddhi; Varuna, the limitation or boundary, whereby Atma-Buddhi becomes individual; the Lunar Lord is Manas; Parjanya, Lord of lightning, is the electrical, attractive force of Kama; Yama, the Controller, is that which controls the shape of the body; Mrityu, the substance of the physical body, subject to dissolution; Ishana, the golden sun, is Prana.

Then comes the emanation of the races of mankind, here represented by what are called the "Four Castes"; and, in each case, for each race, there is a heavenly prototype, the Regent of that race.

The fifth section takes us over much the same ground, with a more fully developed sevenfold classification: the seven foods. It is not quite easy to allocate these seven foods to their respective principles, but the correspondences seem to be as follows. The Father, the eternal Monad, "made three for himself"; these are the three higher principles: Atma, as the Life-breath, elsewhere called the "central Life"; Atma manifested as Voice, or Buddhi; Atma manifested as Mind, Manas, spiritual self-consciousness. The "two shared with the Devas" are the middle principles, Kama, or energy, and its form, the Devas here being the cosmic elementals of energy, differentiated by form. "Milk" is the vital force present even in minerals. The food "common to all" is differentiated matter. Thus, the "seven foods" are the seven principles, both macrocosmic and microcosmic.

Again, the three Vedas are used, as they so often are, as the frame of a threefold division: Rig, Yajur, Sama corresponding to lower, middle and higher worlds, or principles.

The "sixteen parts" appear to represent the Monad and the five sheaths, or coverings, of the *Taittirîya Upanishad*, each of the latter having three aspects, and thus making a total of fifteen. They are correlated with the days of the waxing or waning moon, which gains, or loses, one "part" each

day. On the one hand is the Monad; on the other, the five sheaths, each threefold, which are the "possessions" of the Monad, the vestures through which the Monad becomes manifest in the descending scale of worlds.

The symbol of the father making testamentary gifts to his son is twofold; the inner meaning of the "son" is at once the new being which is manifested in Devachan, and the new birth, the following incarnation, of that individual. The "second death" is the "dying" out of Devachan into a new incarnation. He who has become one with the Higher Self "escapes the second death."

Finally, in the sixth section, the forces of differentiation and manifestation are considered as threefold: Name, Form, Work, the Triad in which the One, Atma, is veiled. This is the pre-cosmic triad of *The Secret Doctrine*, cosmic Ideation, cosmic Substance, cosmic Force.

So we have, in these archaic records, the same substance, the same teaching, that we have in *The Secret Doctrine*, the eternal truth of the Mysteries. *The Secret Doctrine* illumines and interprets the teaching of the Upanishads; the Upanishads demonstrate the antiquity of the teaching recorded in *The Secret Doctrine*.

Parables of the Cosmos

IV

Atma, Supreme Self, verily, was here in the beginning, having the form of Purusha. He, looking this way and that, saw naught but himself. "This am I," he declared in the beginning. Thence the name "I" came into being. Therefore, even now, he who is addressed, first saying, "It is I," then declares his other name, whatever it be. Because he had before (*purva*) consumed (*ush*) all sin and darkness from all this, for that reason he is named Purusha. He who knows this thus, consumes him who would be before him.

He feared. Therefore, he who is alone fears. He, considering, said, "Since there is none besides myself, why do I fear?" Thereupon, verily, his fear departed, for why should he fear? Because of a second, verily, fear comes into being.

He, verily, found no joy. Therefore, he who is alone finds no joy. He desired a second. He was then great as female and male joined together. He caused this Self to fall apart, as two. Thence a male and a female came into being. Therefore, Yajnavalkya of old declared that this self is, as it were, a half-portion. Therefore, this Radiant Ether is pervaded by the feminine power. He was joined with this. Thence the Sons of Manu came into being.

This, considering, said, "How is it that he is joined with me, having produced me from himself? Come, then, let me be hidden!" She became a cow, he became a bull. With her he was joined. Thence cattle came into being. The one became a mare, the other a sire; the one became a he-ass, the other a she-ass. With her he was joined. Thence the undivided hoof came into being. The one became a she-goat, the other a he-goat; the one became a ewe, the other a ram. With her he was joined. Thence goats and

sheep came into being. Thus, verily, whatever there is, in pairs, even down to the ants, all this he emanated.

He knew, "I, verily, am this manifested being, for I emanated all that exists." Thence manifested being came into being. He who thus knows comes into being in this manifestation of Him.

Then in this way he rotated this fire-stick: from his mouth, as the cleft, and from his two hands, He emanated fire. Therefore, these are smooth on the inside, as the cleft is smooth on the inside. Therefore, when they say here, "Offer sacrifice to that one! Offer sacrifice to that one!"—to one Bright Power or another, this is the several emanations of him, for he, verily, is all the Bright Powers.

And so whatever here is moist, that he emanated from seed; this is Soma, the moon-fluid. All that is here, verily, is Food and Eater of food. The moon-fluid is Food, the Fire-lord is the Eater of food.

This was the super-emanation of Brahma, the emanating Power, that he emanated Bright Powers better than himself; that, being mortal, he emanated Immortals. Therefore, it was a super-emanation. He who thus knows, comes into being in this super-emanation of him.

At that time, this was not differentiated. According to name and form, verily, it became differentiated, as it is said, "He has that name, he has that form." Even now, this world is differentiated according to name and form, as it is said, "He has that name, he has that form."

So he entered this, even to the finger-tips, as a razor would be hidden in a razor-case, as consuming fire in the fire-sticks, so that they see him not. For, manifested, he is incomplete. Breathing, verily, he is named Life-breath. Speaking, he is named Voice. Seeing, he is named Vision. Hearing, he is named Hearing. Thinking, he is named Mind. These, verily, are the names of his works. He who worships one or other of these, he knows not; for he is incomplete in one or other of these. Let him worship, meditating on Atma, for in Atma, in the Supreme Self, all these are one. This is the clue, guiding through all this being, namely, Atma, for through Atma he knows all this, just as one might trace by a footprint, thus. He who knows this thus, finds fame and praise.

Therefore, the Self is dearer than a son, dearer than wealth, dearer than aught else, for the Self is nearer. To one who speaks of what is other than the Self as dear, he should say, "The possessor will lose what he holds dear!" And so it will be. Let him worship the Self as dear. He who worships the Self as dear, his treasure cannot pass away.

Then they say, "Since by knowing Brahma, they will become the All, what then did Brahma know, whereby He became the All?"

The Eternal was here in the beginning. That knew Itself, "I am the Eternal!" Therefore, It was the All. Therefore, whichever of the Devas, the Bright Powers, became awakened to That, became the All. So also of Seers. So also of men. So, beholding this, the Seer Vamadeva began, "I was Manu and the Sun!"

This is so even to-day: he who thus knows, "I am the Eternal!" becomes the All; not even the Devas can hinder his realization, for he becomes their very Self. So he who worships any deity other than Atma, thinking, "I am other than He; He is other than I," such a one knows not; he is, as it were, a sacrificial beast of the deities. As many beasts profit a man, so each one of these men profits the deities. When even one beast is taken away, it is unpleasant, how much more if many be taken. Therefore, it is not pleasing to the deities that the sons of men should know That.

Brahma, the Eternal, was here, verily, in the beginning, alone. Being alone, That was not made manifest. That super-emanated a better form, the Warrior. Those of the Bright Powers who are Warriors: Indra, the Ruler; Varuna, the azure Sphere; Soma, the Lunar Lord; Parjanya, Lord of the lightning; Yama, the Controller; Mrityu, Death (of the body); Ishana, the gold-coloured Solar Lord. Therefore, naught is higher than the Warrior. Therefore, the Brahman sits below the Warrior at the ceremony of consecration. For the Warrior he disposes this glory, for this is the source of the Warrior, namely, Brahma, the Eternal. Therefore, even though the King attain supremacy, he rests in the end on the Eternal as his source. He who injures him, attacks his own source. He becomes more evil, injuring what is better than himself.

He was not yet made fully manifest. He emanated the People, the Vaishya, all these Bright Powers who are enumerated according to hosts, namely: Vasus, lords of substance; Rudras, lords of energies; Adityas, lords of light; Vishvedevas, lords of hosts; Maruts, lords of the breaths.

He was not yet made fully manifest. He emanated the Shudra colour, those who serve, as Pushan, the Nourisher. So this Earth nourishes all, whatsoever is here.

He was not yet made fully manifest. He super-emanated a better form, the Law of Righteousness. So this is the Weapon of the Warrior, namely, the Law of Righteousness. Therefore, naught is higher than the Law of Righteousness. Therefore, the weak overcomes the stronger by the Law of Righteousness, as by a King. For that Law is Truth. Therefore, when a man speaks Truth, they say, "He speaks Righteousness!" So, if he speak Righteousness, they say, "He speaks Truth!" For both are one.

Therefore, there is this: Brahma, the Eternal; Kshatra, the Warrior; Vish, the People; Shudra, the Servant. That came into being among the Devas as Agni; among men as the Knower of Brahma; as a Kshattriya, a Warrior, by means of the divine Warrior; as a Vaishya, by means of the divine Vaishya; as a Shudra, by means of the divine Shudra. Therefore, they seek a dwelling among the Bright Powers in Agni, the Firelord, and among men in the Knower of Brahma; for by means of these two forms Brahma, the Eternal, became manifest.

Therefore, he who goes forth from this world of Atma, without knowing it as his own home, he, not knowing this, profits not; it is as Vedas unrecited, as work undone. He who, not knowing this, performs even a great and holy

work, that work of his fades away in the end. So he should worship Atma, the Supreme Self, as his own home. He who worships Atma as his own home, his work fades not away. From that Supreme Self, verily, whatsoever he desires, that he emanates.

So this Atma, this Supreme Self, is the dwelling-place of all beings. If he make sacrifices and offerings, thereby he becomes the dwelling-place of the Devas. If he recite the Vedas, thereby he becomes the dwelling-place of the Seers. If he make libation to the Fathers and desire progeny, thereby he becomes the dwelling-place of the Fathers. If he house men and give them food, thereby he becomes the dwelling-place of men. If he find grass and water for beasts, thereby he becomes the dwelling-place for beasts. If in his dwellings animals and birds, down to the ants, find a living, thereby he becomes their dwelling-place. Just as one would wish security, so, for him who knows thus, all beings wish security. Thus is this known, when rightly meditated on.

Atma, Supreme Self, verily, was here in the beginning, alone. He desired, "May there be a consort for me! Then might I have progeny; would that I had possessions, then might I accomplish the work." So far is desire. Not even if he wished, would he find more than that. Therefore, even now, he who is lonely desires, "May there be a consort for me! Then might I have progeny; would that I had possessions, then might I accomplish the work." So far as he does not gain one or other of these, so far he thinks that he is incomplete. Now this is his completeness: Manas, Mind, verily, is himself; formative Voice is the consort; Life-breath is the progeny; Vision is his human wealth, for by means of vision, he finds That; Hearing is his divine wealth, for by means of hearing, he hears That; Atma, verily, is his work, for by means of Atma, he does work. So this sacrifice is fivefold; the beast is fivefold; man is fivefold; fivefold is all, whatsoever there is. He obtains the All, who thus knows.

V

"When by means of wisdom, by means of fervour, the Father generated the seven foods, one was common to all, two he shared with the Devas, three he made for himself, one he bestowed upon beasts. On this food is all founded, whatever breathes, or breathes not. From what cause, then, are they not consumed, though being eaten always? Who knows this imperishableness, he eats food with his mouth; he goes to the Bright Powers, he lives on power." So far the verses.

"When by means of wisdom, by means of fervour, the Father generated the seven foods," for it was by means of wisdom, by means of fervour, that the Father generated them.

"One was common to all." That which is common to all is the food which is eaten here. He who worships that food is not turned from evil, for it is mixed.

"Two he shared with the Devas." They are the sacrifice and the offering.

Therefore, they make the sacrifice and the offering to the Devas. They also say that these two are the new moon and full moon sacrifices. Therefore, let him not sacrifice simply to gain his wishes.

"One he bestowed upon beasts." This is milk. For in the beginning verily, both men and beasts live on milk. Therefore, they touch the lips of the new-born babe with melted butter, or put it to the breast. So also they call the new-born calf "one that eats not grass."

"On this food all is founded, whatever breathes or breathes not." For on milk is all this founded, whatever breathes or breathes not. This that they say, "Making an offering of milk for a year, he overcomes the second death": let him know that it is not so, for if he make this offering even for a day, on that very day he overcomes the second death, if he thus knows, for he offers all his food to the Devas.

"From what cause, then, are they not consumed, though being eaten always?" Because Purusha, the Logos, is imperishable, and he generates this food again and again.

"Who knows this imperishableness"—because Purusha is imperishable, and by meditation he generates this food, by his works. Should he not do this, it would be consumed.

"He eats food with his mouth." The meaning is, that with his mouth he eats food.

"He goes to the Bright Powers, he lives on power." This is praise.

"Three he made for himself." Mind, Voice, Life-breath: these he made for himself.

So one says, "I was absent-minded, I did not see; I was absent-minded, I did not hear." For through Mind he sees, through Mind he hears. Desire, imagination, questioning, faith, lack of faith, firmness, shame, thought, fear, all this, verily, is Mind. So, when one is touched on the back, it is by means of Mind that he discerns it.

Whatever sound there is, that, verily, is Voice; and it is finite and infinite.

Forward-breath, downward-breath, distributive-breath, upward-breath, uniting-breath, these are all Breath. So this Atma takes the form of Voice, the form of Mind, the form of Life-breath.

These are the three worlds: this world is Voice; the mid-world is Mind; that world is Life-breath.

These are also the three Vedas: Voice is Rig Veda; Mind is Yajur Veda; Life-breath is Sama Veda.

These are also Devas, Fathers, Men. Voice is the Devas; Mind is the Fathers; Life-breath is Men.

These are also Father, Mother, Child. Mind is the Father; Voice is the Mother; Life-breath is the Child.

These are also the known, the knowable, the unknown. Whatever is known is a form of Voice, for Voice is known. Voice, becoming this, guards him.

Whatever is knowable is a form of Mind, for Mind is knowable. Mind, becoming this, guards him.

Whatever is unknown is a form of Life-breath, for Life-breath is unknown. Life-breath, becoming this, guards him.

Of this Voice, the Earth is the body; its light-form is the bodily Fire. Therefore, as far as Voice extends, so far extends this Earth, so far extends this Fire.

And so of this Mind, the Sky is the body; its light-form is that Sun. Therefore, as far as Mind extends, so far extends the Sky, so far extends the Sun.

These two joined in union. Therefrom Life-breath was born. This is Indra, the Ruler. So Indra is without a rival. A second, verily, is a rival. He who thus knows is without a rival.

And so of this Life-breath the Waters are the body; its light-form is that Moon. Therefore, as far as Life-breath extends, so far extend the Waters, so far extends that Moon.

These are all equal, all infinite. So he who worships these as finite, wins a finite realm. And so he who worships these as infinite, wins an infinite realm.

So the circling year is a Lord of beings. He is made up of sixteen parts. His nights, verily, are fifteen parts. His sixteenth part stands firm. He is increased and diminished only by the nights. On the night of the new moon, entering with that sixteenth part that possesses Life-breath, in the morning he is born. Therefore, let him not cut off the Life-breath of any being that possesses Life-breath, not even of a lizard, on that night, as an act of reverence for that Divinity.

The spiritual man who thus knows, is this circling year, this Lord of beings possessing sixteen parts. His possessions are the fifteen parts; Atma, the Self of him, is the sixteenth part. Through his possessions he is increased and diminished.

Therefore, this Atma is the nave of the wheel; his possessions are the rim of the wheel. Therefore, if he suffer the loss of all his possessions, if he yet live, because of the Self, they say, "He has come off with the loss of the rim!"

And so, verily, there are three realms: the realm of Men, the realm of the Fathers, the realm of the Devas.

This realm of Men is to be won by means of a son, by no other work; by work is the realm of the Fathers to be won; by wisdom is the realm of the Devas to be won. For the realm of the Devas is the most excellent of the realms; therefore, they praise wisdom.

And so this is the testamentary benediction, when one understands that he is about to depart: He says to his son, "Thou art spiritual life, thou art sacrifice, thou art the world!" The son repeats, "I am spiritual life, I am sacrifice, I am the world!" For whatever wisdom has been handed down, the one essence of it all is "spiritual life." And whatever forms of sacrifice there are, the one essence of them all is "sacrifice." And whatever worlds there are, the one essence of them all is "the world." So great, verily, is the All.

"Being thus the All, he liberates me from this world." Therefore, when a son has received the teaching handed down, they call him a lord of the world. For this reason, they impart to him the teaching handed down.

When one who thus knows goes forth from this world, then with these Life-breaths he enters the son. And so, if he has done anything crookedly, the son sets him free from it all; therefore, he is called a son, a deliverer. By means of a son, he stands firm in this world. Then these divine Life-breaths, immortal, enter into him.

From the Earth and from the Fire the divine Voice enters him. This is divine Voice,—that through which whatever he says comes into being.

From the Sky and from the Sun the divine Mind enters into him. This is divine Mind,—that through which he possesses bliss and sorrows not.

From the Waters and from the Moon the divine Life-breath enters him. This is divine Life-breath,—that which, whether moving or moving not, is not perturbed or impaired.

He who knows thus, becomes the Self of all beings. As is that divinity, so is he. As all beings guard that divinity, so all beings guard him. Whatever these beings suffer, with them that suffering remains; only the blessed goes to him. Sin and darkness go not to the Devas.

Here follows a consideration of the powers of action. The Lord of beings emanated the active powers. When they were emanated, they vied against one another. Voice said, "I shall utter speech!" Vision said, "I shall see!" Hearing said, "I shall hear!" The other powers also, according to their several works. Death, becoming weariness, put constraint upon them, and laid hold upon them. Laying hold upon them, Death barred them. Therefore, Voice grows weary, Vision grows weary, Hearing grows weary. But Death could not lay hold upon the central Life-breath.

Him the powers sought to know. They said, "This is the best of us, since, whether moving or moving not, he is not perturbed nor impaired. Come, then, let us all become a form of him!" Of him, verily, they all became a form. Therefore, they are named Life-breaths after him. Therefore, they name the family after him, if in a family there is one who thus knows. Whoever vies with one who thus knows, withers away, and, withering away, in the end he dies. So far concerning the powers of the Self.

And so concerning the divinities. The Fire-lord said, "I shall blaze!" the Sun said, "I shall send fervent heat!" The moon said, "I shall give light!" The other divinities also, according to their several divinities. So, as the central Life-breath is among the Life-breaths, so is the Great Breath among the divinities, for the other divinities wane, but not the Great Breath. For the Great Breath is the divinity that knows no setting.

So there is this verse:

> From whom the Sun rises,
> And in whom he goes to his setting—

for from the Great Breath he rises, in the Great Breath he goes to his setting—

> Him the divinities made Law;
> He is to-day and to-morrow also.

For what they undertook of old, that they do also to-day. Therefore, let him undertake the one obligation. Let him guide the forward and the downward Life-breath, saying, "May dark Death not lay hold on me!" What he would do, let him seek to fulfil it. Thereby he conquers union with the Great Breath and dwells therein.

VI

A Triad, verily, is this: Name, Form, Work.

Of these, of names, Voice is the uprising praise, for from Voice arise all names. This is their Sama chant, for through all chants it is the same. This is their spiritual power, for it supports all names.

And so, of forms, Vision is the uprising praise, for from Vision arise all forms. This is their Sama chant, for through all forms it is the same. This is their spiritual power, for it supports all forms.

And so, of works, Atma is the uprising praise, for from Atma arise all works. This is their Sama chant, for through all works it is the same. This is their spiritual power, for it supports all works.

Though this be a Triad, Atma is One; though Atma be one, this is a Triad. That is the Immortal, veiled by the manifest; for the Life is immortal, while Name and Form are the manifest. By these two, the One Life is veiled.

C. J.

(To be continued.)

To believe is dangerous, to be unbelieving is equally so; the truth, therefore, should be diligently sought after, lest that a foolish opinion should lead you to pronounce an unsound judgment.—PHÆDRUS.

KARMA AND REINCARNATION

A BEGINNER'S VIEW

Of wounds and sore defeat
I made my battle-stay;
Winged sandals for my feet
I wove of my delay;
Of weariness and fear
I made my shouting spear;
Of loss and doubt and dread
And swift, oncoming doom,
I made a helmet for my head
And a floating plume.
From the shutting mist of death,
From the failure of the breath,
I made a battle-horn to blow
Across the vales of overthrow.
O, hearken, friend, the battle-horn!
The triumph clear, the silver scorn!
O, hearken, where the echoes bring,
Down the grey, disastrous morn,
Laughter and rallying.

WILLIAM VAUGHN MOODY.

KARMA ! What does it mean ? If we reply, tentatively, that Karma is the law of cause and effect—that we reap only what we have ourselves sown—then some one will inquire: how does that explain such a musical genius as Mozart, or such total lack of genius as is manifest in my neighbour's half-witted boy ? When did *they* sow what now they are reaping ? The involuntary definition that comes, however, as we turn the word over in our minds, is, probably, *punishment.* Yes, undoubtedly, in bringing the result of past deeds, Karma is the cause of all our trouble. Well, then, must it not be the cause of our happiness, too ? Strange that we did not think of that first—and with gratitude. Is it that "conscience doth make cowards of us all"? We do not have any silly thoughts of that kind about mathematical laws. If we spend more than our bank account warrants, we do not (if we are at all sane) say that mathematical laws are *punishing* us when the bank sends us a statement of actual facts. The idea of punishment does not enter into such a transaction; it is just an example of the simple laws of addition and subtraction. Why then should we be so foolish as to think that Karma *punishes?* It is a law of life, from which we may learn many a lesson, just as from the bank statement, we may learn to keep our expenditures within the amount we have put on deposit.

A consideration of what the law of Karma means may be more fruitful, if we study it side by side with that other law—Reincarnation. Of the two it

has often been said that each illumines and completes the other; or, as H. P. B. once put it, "Reincarnation and Karma, in other words, Hope and Responsibility." Studying Karma and Reincarnation together, we apprehend dimly that past, present, and future are one; a long cable winds from our invisible yesterday toward our invisible tomorrow. Like the coral insect, we have builded life upon life, each new one upon the foundation of the old. "Why, then," comes the question, "do we not remember some of our long line of ancestors ? If what you say be true, why does it seem so unnatural, why is it so unattractive a belief ?"

Why is the past not remembered ? The answer is simple. Your present personality cannot remember because *it* was never there. *It* knows nothing of what took place in the past, and consequently cannot recall what it never knew. Your present personality is nothing more than the suit of clothes which your Soul—the reincarnating Ego—has put on to wear for the present day. Your Soul does remember the past because It was present through it all, and *It* could whisper many things, if the personality would only listen.

Difficult as it is to apprehend, even in a slight degree, the truth about Karma and Reincarnation, we can, if we will watch for them, find practical examples of those laws day by day. Sometimes, in our servants, we can see the faults which escape attention when they manifest in our own acts. Thus I might not have regarded as stolen time the half hour I took for reading when I ought to have been putting my attic in order,—until I find the cook asleep in the kitchen with her pots and pans unwashed. If at that moment of discovery I am mentally alert, I may recognize that, as a thief, I fall in the same class with the cook who is stealing time just as I did.

Are we helped at all to understand Karma by the old adage that opposites attract and extremes meet ? For instance, one of my friends, an idealistic dreamer, is married to a hard-headed, cock-sure, "practical" man, and their five children are as unrelated seemingly as strangers would be. Are those people well matched or ill-matched ? What opportunities that home offers for learning forbearance, patience, understanding,—for learning how to look beneath the surface of difference to discover the depth of common purpose ! Are forbearance and sympathy of frequent occurrence in the people we know? Are they desirable possessions ? Is it not Karma that gives the opportunity to acquire them ? How then can we associate with the law that gives such opportunities, the idea of punishment ?

Who does not know the appearance of trees that grow in exposed places where the prevailing wind is always from one direction ? Patent as that deformity is, it is just such a one-sided growth that our personalities would choose—they sometimes insist upon it, and, to their detriment, gain their point; but Karma, in bringing to attention the consequences of past action, makes it possible to amend what was wrong and thus to restore the balance. Indeed, when we endeavour even slightly to act in accordance with it, we discover that Karma, instead of being a grim agent of retribution, is a benign Harmonizer.

Do we think that Emerson's value as a spiritual teacher would be lessened or heightened, if he had forced himself to remember so mundane a thing as the names of his friends ? On the other hand, of what profit to Burbank were all his fruit and flower creations, seeing that they brought him no clue to that garden of the spirit, "dark Gethsemane"? Would Francis Thompson have gained or lost as poet, by a positive acceptance of the "shackles" which Karma placed upon him ? Born of Roman Catholic parents, his ambition—and theirs for him—was to become a priest and a recluse, but he refused to learn such elementary things as punctuality; he would arrive six hours late for an interview; and he would never observe the time for meals. Probably he excused himself, said such matters were too mundane for a man of his gifts; yet, for all the beauty of "The Hound of Heaven," and of his other verse, Thompson is only a minor poet. Might he not have become a great poet ? Would a development that was less unsymmetrical have aided or hindered him as a writer ? Save for the doctrine of Reincarnation, we should have to look on his failure as irremediable, but belief in that kindly law justifies the opinion that, in another grade of life's large school, he will again have the opportunity to learn the lessons he may have missed. Yea, truly, no matter how our mental bones may creak and ache, and despite our moans, we must long for the winds to blow from all quarters of heaven. There may be violent distortions and growing pains, but such pain is salutary and we shall grow wiser and kindlier and less angular.

Where there is complete ignorance that this beneficent law governs the universe, life is likely to be without perspective, proportion, or steady purpose; and one may live in a state of perpetual resentment against "fate" and "doom." Many paths, however, offer egress from such ignorance—indeed the world is full of hints and clues, if one will only heed. It is true that the law of Karma is one of the theosophic doctrines, but many who may never have heard of Theosophy have nevertheless caught glimpses of the working of this divine principle, and have given very beautiful expression to what they understood, as Alfred Noyes does in the following verses which are really an expression of Karma in terms of the spiritual law of harmony:

"There's no grief, no pain,
But music,—follow it simply as a clue,
A microscopic pattern of the whole,—
Can show you, somewhere in its golden scheme
The use of all such discords: and at last,
Their exquisite solution. Then darkness breaks
Into diviner light, love's agony climbs
Through death to life, and evil builds up heaven.
Have you not heard, in some great symphony,
Those golden mathematics, making clear
The victory of the soul ? Have you not heard
The very heavens opening ?"

D. E. H.

THE CHRISTIAN LIFE

THE true life of the Christian is an *inward* life; his first waking act is: AN ACT OF PRAISE.

In the instant of waking, with Joy he saluteth his Master; he thanketh the Master for all His Love and care, both universal and particular. Then prayeth he for their continuance, as towards the world and towards himself, asking not as one worthy thereof but as one unworthy (yet greatly daring through the ardour of his faith). He shall know that our unworthiness taketh the closest hold upon the Compassion of the Master, even as our purification hath its deepest root in His Joy.[1] So the disciple establisheth himself in Joy. And his Joy, like a fountain, mounteth upward, refreshing the Master's heart. Such is THE ACT OF PRAISE.

Then he performeth: THE ACT OF RECOLLECTION.

He recalleth his especial Vow (the Vow or Rule he may be under at that present), whether a Pledge administered by his Self to himself; or a Rule laid upon him by his Master. Very present to his thought will be his Vow of Poverty,[2] for this Vow never quitteth him nor dareth he drown it in forgetfulness lest he drown with it; it encloseth, as with a living wall, his meekness, his quietude, his rest in the Master and the Law; it is the threshold over which he passeth into the Life Eternal. Hereby doth he also renew within himself his Pledge of Silence; he establisheth himself in Stillness, his inner voice saying unto him:—"Hath it ever remembered thee that from Stillness is spread all this universe in its infinite variety and power?" And beholding what the Soul hath worked in Stillness, he becometh still. Such is THE ACT OF RECOLLECTION. In it, his soul leadeth him on to:

THE ACT OF RESIGNATION: In this he resigneth his will unto the Will of the Master, and he reciteth the Prayer of his Lord. Such is THE ACT OF RESIGNATION.

Thus recollected at the threshold of his waking day, he prayeth his own prayer.[3] And of this prayer shall no man teach him aught, nor shall he render account thereof to any. He bareth his soul to the All-Seeing-Eye; in stillness he worshippeth. And in the true measure of his prayer as before God, he findeth the measure of the Master's answer.

Now hath he collected himself together again in the world men call "wak-

[1] "Then a voice that came not from moon or star,
From the sun, or the wind roving afar,
Said, 'Man I am with thee—hear my voice.'
And man said, 'I rejoice.'"—G. MACDONALD.

[2] "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."—MATTHEW, V. 3.

[3] In this prayer, his twofold life—the inner and the outer—is unified: he prays for what is dear to him in both; in both he lays his life upon the altar.—I . . .

ing"; shaking off the sloth of sleep, or the tremors of the worlds through which he made his way back to the bodily tenement, and standeth facing the work of his "day" in the lower world. (He shall not cease from praying for that he ariseth from his knees, but everywhere and continually, let him pray. Remembering that he warreth against a foe whose vigilance is without end, he shall gird himself with prayer, and in his harness sleep. There be many natures of prayer, and all ascend; of these he learneth from his inner voice.)[4]

If his duty robbeth him of time for the accomplishment of these Acts, let him not repine thereat. (The voice of his repining falleth to earth, bearing him with it.) He shall cheerfully know that spiritual acts are not rooted in division, nor are they measured in time. It needeth no long *time*. A glance toward Him will fulfil all, if so be that duty (and not sloth) hindereth.

Thus established in the "waking" world, each of his actions shall be unto him a symbol, wherein the Master teacheth him. Being wise, he acquainteth himself with the great Christian Powers, seeking sustenance for his soul from the spirit of each power:

Among men, they are the marks of the disciple:
In the heavens, they are the powers of the Masters:
In the Eternal, they are the Archangels of God.

First, the base; upon which, if he standeth four square, naught shall him overthrow.[5] Its corner-stones be these four:

1. Patience.
2. Obedience. (Her angel name is "Faith.")
3. Forbearance. (The Master maketh it "Charity.")
4. Humility.

Such is the base. Above the base shineth its threefold light.[6] In this, Patience, as she ariseth, becometh Recollection.

Obedience-Faith waxeth great, and, of her, Resignation is born.

Forbearance and Humility be upon one line and have one root; they are merged into Detachment.

Such is the threefold light which the Saints bear upon their foreheads.

In the Divine world shineth the Universal Light.[7] This is the Triune Light, The One. The Recollection of the Saints, aspiring upwards, recedeth

[4] As work, meditation, thought, etc., are all "prayer" if performed in the right spirit—the spirit of self-sacrifice.—I . . .

[5]

[6] But viewed from above it is ▽; the *lower reflection* of the Divine, Triune Light.—I . . .

[7] This is the triangle of the Word, unseen of men. The eye of the Soul witnesseth it.—I . . .

into its heavenly Root: That Root is *Silence.* The Detachment of the Saints mounteth, shining as the Sun, and is blended with its Divine prototype, —*Peace.*[8] And the fiery ardour of their Resignation glanceth into *Joy.*

Silence; Peace; Joy. Father; Mother; Son. This is the Divine, Triune LIGHT. Above this, Love, the One, uncreate, concealed, All-in-all, from which all cometh forth; the Invisible Ancient.

Such is the world of the Christian; such his heavenly LIGHT. And in his small shadow world here below, striveth he manfully to bear witness, and to become THAT LIGHT.

This LIGHT lighteth every man that cometh into the world, and in His LIGHT shall we see Light.

Then, as it may be, the Christian ariseth, or beginneth his earthly day. As that day moveth onward, moveth he through it, following in the footsteps of his Master. Having attuned his mind, and fed full his heart, he proceedeth to the purification of his body and its sustenance by food. This food is two-fold. And since his every action now appeareth unto him in its true light as a *symbol* of his *inner* life, he earnestly seeketh the true signification of his outward, necessary actions, fixing his mind upon this same, that the bow of his meditation slacken not, nor shall its cord be loosed.

He purifieth the mouth; and he intendeth also thereby that it be purged of all false words of anger, injustice, bitterness, fear and their brood; of all hasty and needless speech. And since the mouth is but an instrument of the unruly, creaturely heart, he purifieth in his intention the source as well as the channel of unwise speech. It may well hap that he be one especially vowed unto Silence (interior and verbal); so then he repeateth his Vow. All this, not as for himself alone, but as for all men:

He purifieth the feet; and he prayeth that the feet of the Soul (its lower, natural base upon which it resteth in the midst of Nature) may likewise be cleansed, being also steadied; made to refrain from rushing rashly—bold and unbidden—into holy places; swift to run the errands of the Law. This beseecheth he, not as for himself, but as for all men, his will and his intent being whole:

He purifieth the eyes; and may these be cleansed of earthly impurities, dried to the tears of self, opened inwards toward the sight of the Soul:

The ears; and may these be closed to earthly voices, deaf to psychic allurements, open only to the still, small sound—the Master's voice:

He bendeth the neck to the yoke of Humility; he hath cleansed it of the stiff defilements of pride:

He openeth the hands to bestowal, he closeth them to meddling and strife; he relaxeth the grasp of self: very empty and clean are his hands when he turneth them to the Master to fill them:

[8] "My peace I give unto you—Not as the world giveth, give I unto you," saith the Christ, the Master. —I . . .

He stretcheth forth the arms; downward in resignation, upward to receive; he purgeth them of all cruel strength; in his thought and will he purgeth them:

He biddeth the limbs be messengers and servants; the *shoulders* broadened to the burdens of the world. And thus from point to point of his earthly framework and the life proper to its members and organs, he purifieth and renounceth their wilful, baser uses, even as he laveth them,—and not for himself alone, but for all men. As one who knoweth that his every action hath its heavenward counterpart, he striveth to call each by its *true* name, *inwardly*.

Then he drieth the assisting waters[9] from his frame. And even as he drieth away the waters with friction and heat, so, if he will, may he dry the waters of the lower world from his conscious mind by the fervid friction of his faith.

In all this consisteth the fourth Act: The Act of Purification.

Having emptied himself, he shall now fill himself: having aspired, he must inhale. As one who baptiseth himself afresh, let him renew the resignation of his will. Then shall the Master who heareth him, baptise him inwardly with Poverty, clothe him with Resignation, feed him with Joy. Joy is the very bread of heaven. The heavenly hosts are sustained in Joy,—the Joy arising from the Sacrifice.

Thus perceiving, he bestoweth his garments decently about his body, questioning himself what manner of garments he now putteth upon his creaturely mind and heart. Is he shod in Constancy? Covered in Fortitude? Robed in Purity? Mantled in Humility? As he putteth his outward raiment upon his body, one by one he nameth the vestures of the Soul truly to himself, praying that all mankind, and he himself, may be garmented therewith. And whatsoever garments he weareth, whatsoever methods of purification he engageth in, he seeth each as a symbol of the life spiritual, hidden within the husk of the life personal, engaging his thought in seeking a right understanding thereof.[10]

Then proceedeth he to break his fast, first praying that the great Life Principle may inform all he partaketh of, whether with the body or with the heart. And here he recalleth *the Supper of his Master*.

As to his food, each must direct himself (unless the Master direct him,) seeing to it that he feed not the body to the detriment of the Soul; that he nourish the Soul better than the body which houseth it temporarily (being but a wayfarer's lodging). Body shall fast that Soul may feast; sayeth he in his heart. Thus eateth he somewhat less than his creaturely appetite prompteth, leaving also untouched somewhat that liketh him most, and all

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[9] Did not a great Christian Saint praise God "for our little sister Water, who is very precious unto us, and bright and clean"?—I . . .

[10] It is evident that all this is but a dim outline, which the disciple fills in *for himself* and varies at need, carrying it out in respect of all his changeful round of action. By thus *training himself* to see the inner meaning of his actions, and the teaching conveyed through their recurrence and necessity, he avoids the dangers of a mechanical repetition of the thought of some other—a frost that has nipped many a budding faith.—I . . .

this warily, lest it be marked of men. Let him consume all his actions in the fire of self-constraint and sacrifice, dispensing more and more with all that which feedeth the personal life, and conforming his life more and more towards that of his Master. His understanding thereof will quicken as that Divine Life increaseth within him.

While he thus nourisheth the body, he shall feed his mind with holy thoughts, whether by some spiritual reading, or by his contemplation. But if he be prevented from this by the circumstances of his life (as the Law, and not his fancy bestoweth the same) he shall make of his disciplined intention a cheerful offering unto the Lord and the Law.

As with the beginning, so with the course of his day. He is not a slave, but a son, whose Father guideth him to an appointed end, that he may rise to the stature of his Father. Hence must he learn rightly to meet, to adjust, to dispose of his hours and his actions, according to that state of life and duty in which he findeth himself, ever attentive to the inward voice, hearkening ever for the footfall of his Master along his path. Let him remember that the Christ, his Master, accepted birth among creatures and all the conditions of His human life and state, perfectly performing every earthly duty as to the Father in heaven. So the Christian disciple following after his beloved Master, layeth upon the altar the fruits of every moment—bitter or sweet, starveling or fruitful,—for in this husbandry the Eternal alone consumeth the harvest and disposeth thereof.

Of each hour he payeth an especial tithe unto the Master, in meditation and prayer, that the word of the Master may find its due fulfilment, and that God, as well as Caesar, shall have a right portion thereof.

As to his meditation, he will follow the Rule of his Order, or of his Lodge, if such there be; if there be none such, he hearkeneth to the inward rule of the admonishing voice. It may even be (yea; well it may be) that he is one greatly blessed in having a Rule from his Master. Son differeth from son in the training given of their Father; but every son learneth that which the Father hath appointed unto him.[11] Each disposeth of his meditations according to his teaching, taking heed that nor prayer nor praise be so loud and so instant as to drown the Master's voice. Make thou a still place for that silent Voice! And bethink thee that the Master loveth Simplicity.

The ten Christian attributes should find a place in the daily meditations. And—unless it be contrary to his rule—the faithful child performeth six other Acts in his daily round.

An Act of Communion. In this he heartily thanketh his helpers of every degree (and especially the "unseen witnesses," for is not their labour the greater?), beseeching the Master that his thanks may be converted into some

[11] These modes differ in degree only, and not in their essential nature. Their *essence* is the same. So disciple differs from disciple, as a leaf from leaves—in degree and place, but the essence, the Soul which each strives to reach, is the same.—I . . .

"Therefore I say, Peace be with you. . . . There are some even among those who are ignorant of the Eastern wisdom to whom this can be said, and to whom it can daily be said with more completeness" (*Light on the Path*).

especial spiritual blessing for each. One by one he nameth them in his heart (if he knoweth them in such fashion); if their names be unknown to him, he placeth himself before their inward presences, inwardly, saluting them in gratitude and love. He then expresseth, as his heart may best teach him, his love for his Companions, seen and unseen, and for the Master. To this Act he attacheth the Chain of his service; in that Chain one link leadeth on to another, but *their unity* formeth the Chain. Here then he remembereth the great Chain of Saints and Martyrs engirdling the world, and all devout Souls turning with devotion unto Christ, the Master, and to all the Master Souls of His Divine Line. Beholding thus the Church Universal and Catholic, he uniteth age to age, land to land, Soul to Soul, in the ardour of his faith. As fire melteth the ores and fuseth them into a single precious metal, so in the fires of his aspiration is he made one with the mighty Chain of Souls.[12] And this is the Communion of Saints. And since none must be excluded from the love of him who thus communeth with the Master ("dwelling in Christ and Christ in us,") his communion leadeth him on to:

An Act of Unity. In this he expresseth (as he may inwardly be taught to do) his sense of union with all that liveth, excluding nothing and no one. He inwardly saluteth the Four Quarters of the world (beginning with the North, where abideth the Pole-star of our love, the sacrificial Altar of our faith). Towards each Quarter he turneth him inwardly and sweetly (yet as an Immortal clothed with power through his Love); upon each Quarter he resteth in silence, as one who withdraweth into the universal Heart bidding all his activities come to a rest therein. And so, abounding in Love and Praise, he performeth this Act, the heart whereof is Charity.[13]

Here follow on three Acts, which are the crown of his day, to be named at low breath only, of which naught may be said, save that Wisdom rewardeth her children.

An Act of Adoration. (Of the Supreme Spirit.)

An Act of Intercession.

An Act of Dedication.

Think on these three, and be silent. Into thy consciousness the spiritual dews are softly falling.

Now is the disciple come to the last Act of his waking day:

An Act of Renunciation. As he removeth his garments one by one,[14]

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[12] "For as the benefit is great if with a true, penitent heart and lively faith we receive that holy Sacrament,—so is the danger great if we receive the same unworthily" (*Book of Common Prayer*).

[13] "Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnify thy glorious Name. . . ." (*Book of Common Prayer*).

In Revelations, ch. 7, we find mention made of the Angels of the Four Quarters, who held the four winds of the earth; and of the four all-seeing Guardians (translated "beasts") who guard the throne. To the Eastern, the Archangels are the same as the Wardens of the Four Quarters, and the four great "beasts" (!!) are great Spirits—Master Souls of high degree. In the *Secret Doctrine* we find especial mention made of the Archangel of the North.—I . . .

[14] "In the ancient initiations, as the disciple went from room to room, his garments one by one were taken from him, until at the threshold of the innermost room the last was taken from him, and naked he entered the Presence." (From a letter. I . . .)

so also he examineth and putteth from him all the actions of the day—whether of deed or thought—renouncing the fruits of them all. So unloadeth he his earthly pack, and placeth the contents before the Master, praying that the Master may receive and dispose of them. If they be wholly unfit for the Master's use, he abaseth himself, in that he putteth the Master to the labour of purifying them. If any partake (in God's mercy) of the higher nature, let him remember that all such put together—yea, even the higher harvests of his whole human life in their entirety—cannot cancel the debt he lieth under towards the Master, and the Master's spiritual expenditure for him, and so let him take his Humility into an even closer embrace.

Having then consigned himself, his foes and friends (each in each), his actions and thoughts, his failure and his success, his uprising and his down-falling, and all that he is and hath to the Master, with true Humility and Love, he may with thankfulness, unfeigned and steadfast, leave all the contents of his burden to the wisdom of the Master, not snatching back any portion thereof—whether for savour of sweetness, or for bewailings, or for some especial vanity of remorse or self-increase—and having thus trustfully confided himself to the Master, he letteth the weary body fall gently into sleep, praising God the while.

The Acts of the disciple may be performed (save as to rising and retiring) at those hours of the day to which his Order assigneth them; or as he is inwardly taught; or as he findeth most practicable. When it is expedient, four of the Acts have been fittingly assigned to the four chief divisions of the day—Sunrise: Noontide: Sunset: Midnight: in whatsoever land the diligent disciple may be.

When he is under some especial dispensation, as of sorrow, pain, dread, sleeplessness, or the like, or when joyfulness at events overtaketh him, or sin prevaileth,[15] he regardeth all these alike as the opportunities sent him by his Master, whether as impediments to check an untoward course; or as barriers whose opposition strengtheneth the spiritual fibre; or as purifications; or as rewards. In all he discerneth the purposes of the higher Discipline and Love to bring him to that end for which he thirsteth,[16] and well he knoweth that all which befalleth or doth not befall him (outside of his wilful self-hood) is a part of the Master's plan. The Master planneth to bring all unto a most high and holy end.

When he faileth in obedience to the inward rule (or the rule of his Order):

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[15] "When sin prevaileth." Not that his sin is *sent* to him, but that, *he* having sown the seed of sin, now has an opportunity given him to discern the same through its sprouting upon the surface of his nature, and to uproot it, thus purifying the ground of his nature. He who sendeth his sun to shine upon the just and the unjust alike, sendeth also that spiritual energy which quickeneth *all* the seeds which we have sown; the Master, as the executor of Divine Law, directing that energy. Such seeds lie hidden within the ground of our human nature, where we—we alone—have sown them. We could perhaps never find them there, rotted and intermingled with nature as they be. But He who directeth the sunlight suffereth their quickening, that the diligent labourer may discover and uproot the weed and conserve the grain.—I . . .

[16] "My soul longeth for thee in a dry and thirsty land where no water is."—Psalm 63.1.
"Like as the hart desireth the waterbrooks. . . ."

or when sloth or forgetfulness overcome him, he shall devise a discipline for himself; some such as shall mortify the personal self, wherein the devil playeth. In respect of self-discipline, as in respect of his continual meditation, he must (where not taught within an Order) work out all for himself. The continual practice of the Presence of the Master helpeth all.[17] No lesser teacher hath he. So let him till his own ground diligently, growing his own crop as befitteth a man. Such spiritual grain as ensueth cannot be grown for him by any other; and yet the humblest of the brethren may show unto the novice where he may with advantage water and dig. More and more shall he incline to Silence. More and more shall he practice Resignation and Detachment; as to this, he will be greatly helped the more he restraineth the exercise of personal fancy or desire. Otherwise he will never enter into the mastery of the creaturely self.[18] There hath he a foe stronger far than his humanity, to the which he can give no smallest quarter, and in this contest could he never hope to come to victory without the aid of the Master reinforcing his Soul.[19] Wherefore throughout all his days let him fasten the grip of his Soul upon the recollection of the Presence of his Master, ever present to his Faith. For the Master is present wherever His Love abideth, and wherever His spirit listeth, and no *man* fathometh the mystery thereof. To the Faith of the disciple is it indeed no mystery (seeing that he seeketh not to fathom it—as a thing humanly measurable—approaching with reverent heart, bending lowly to a perception of it), but a very present truth. In the uptaking, he bringeth himself trustingly into this Presence by a continual reference to the Master in all his actions, asking himself at each turn of his day: What would the Master do?[20] When he heareth, let him obey. On his Soul be it if, hearing, he obeyeth not.[21] Love helpeth all. So cometh he little by little (but in degrees ascending) to descry the providence of the Master in all that may befall him; the will of the Master manifesteth to his heart; the Presence of the Master goeth with him everywhere. He never removeth the eye of his heart from the vision of the Master's face [22]; in this lieth his safety, and in this alone. He is bound unto the Master as the unborn child is attached to that which feedeth its life; if that cord be loosed, his spiritual nourishment faileth; if the cord be severed, his inner life cometh to an end.

Such is the life of the Christian disciple in its first gropings and beginnings; if these be sustained with constancy, so shall it broaden through the fields

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[17] "That one Face. . . .
Become my universe that feels and knows."—R. BROWNING.

[18] The "elemental self" of the Eastern scriptures.—I . . .

[19] "That impersonal light which is in him, representative of the will of God."—M. ARNOLD.

[20] *Jesus of Nazareth: what would He do?*—I . . .

[21] It has been written: "He prayeth best who loveth best. . . .": And to this must be added; "He loveth best who best obeys."—I . . .

[22] "O Soul, it shall be
A Face like my face that receives thee; a man like to me,
Thou shalt love and be loved by, for ever! a hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"—R. BROWNING.

of Eternity.[23] This life demandeth no convent walls, no leisured hours, no freedom from toil or pain—though it may so be lived, as everywhere. It seeketh not to be known of men, it *needeth* not to be marked by *outer* garb or set apart by *outer* sign. How should ye mark a posture of the mind, or garb an *inner* life?

In the homeliest task,—as of a woman sweeping;[24] or among the buyers and sellers of any mart, or place; by the cradles of babes or amid the loud jar of human strife and error, the true disciple seeketh and findeth the Presence, serving with the pure sacrifices of his devotion, meditating in the glowing core of his heart. Yearning ever for the guidance of his Master, *Who yearneth unspeakably towards him*, he imitateth[25] the Master in so far as he is able; thereby he entereth into the Rule of the Christian Life.

He who would find the Master must first find his inner self.

He shall "live the life" before one least deed of his availeth.

Wear thine humanity humbly; yet do the Great Work, not as being a man, but as the Soul, the Light. So shall thy Light shine forth.

Go now, little child; thou hast heard what was said. The Master bring thee to a good and speedy end.

Oh! men and women of the Christian world to-day; when will ye remember that the Soul (and not its earth-worn tenement), *the Soul* is the disciple, ye who have forgotten that ye *are* Souls?

And yet, what is that within the body that suffereth and longeth, that lifteth its head at the Master's name, at the teachings that speak of freedom and joy? Who, then, is this prophet imprisoned in the flesh, whose low voice cannot be silenced, whose starry hope tortures you with its inextinguishable beauty? What is it thrills within you at these words?

Who; *Who* is it speaketh to your hearts in the silent hours; shall that inward Speaker speak ever in vain? Was there One who once died to bring you unto Life Eternal? Did One ever promise to be with you alway, even unto the end of the world?

WHERE IS HE NOW? What if it be He, speaking within your hearts (so sorrowful and so lonely), asking only that ye will to receive Him in the fulness of His Love? What if it be His Voice filling the silent hours, whispering that a life led unto Him will bring peace to your Souls, if you will but take upon you this sweetest yoke?

Is there not *a living Christ?* He that heareth, let him come!

JASPER NIEMAND.

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[23] His motto the ancient one; "*Coelum patria, Christus via*" ("Heaven the country, Christ the way"). But He who is "the way," is also "the Truth and the Life."—I . . .

[24] Looking, perhaps, for the "talent" that was lost?—I . . .

[25] "But whosoever would fully and feelingly understand the words of Christ, must endeavour to conform his life wholly to the life of Christ."—THOMAS À KEMPIS.

STUDIES IN PARACELSUS

IV

PARACELSUS embodied his teachings regarding the practice of Physic and the use of medicines in two books, *Opus Paramirum* and *Volumen Paramirum*. He had returned from his travels and settled to work as a physician in Basle, where he held an appointment which carried with it a teaching post in the University of Basle. There his effort was to gather around him pupils who would carry on the principles and practices which he taught. Owing to the revolutionary method of his teaching, and the jealous envy of his successful practice by his rivals, he was compelled to leave the University, and to betake himself to the written word for the communication of his ideas. It was after he left Basle that the books named above were written, together with the *De Fundamento Sapientiæ* and the *Philosophia Sagax*.

In the second of these Studies, it was said that Paracelsus affirmed the powers of beneficent magic, but wished to limit its practice to those who had followed the life prescribed for the true physician, who had attained the sight which pierces beyond the veil of external things revealed by the Light of Nature, to the spiritual vision of the realities seen by the eye of the Seer, the Nectromancer, as Paracelsus calls him, in the Light of Heaven. With this in mind, we may now consider the qualifications and discipline for the life of a physician which Paracelsus required in his pupils, remembering that the physician of still older times was an initiated priest of the Temples of Egypt and Greece. Paracelsus taught that the true aim of the physician should be to heal as Christ healed, and he was ardent in the search for all the secrets that had been stored by God in the arcana of Nature.

Among the general qualifications of the physician, Paracelsus includes: simplicity of dress; endurance; hard work both by day and by night; patience; the avoidance of boastfulness and self-advertisement; and the acquisition of experience in the light of philosophy, which he divided into philosophy in the Light of Nature, and philosophy in the Light of Heaven. A true physician must possess the philosophy learned in both Lights, but the Light of Heaven is the sole guide to reality, making the physician a true healer, a master in physic, possessing the mastery, the *magisterium*, which is the essential virtue of all things concealed in any external form.

Paracelsus describes the qualifications of the true physician under seven heads. The true physician must not claim to effect a cure in all cases; he must not be self-assertive. He must study daily and gain experience, thus maintaining humility. He must act with assured knowledge; he must not desist or give up, but must show fidelity to the work he undertakes. With-

out arrogance he must show himself temperate, sober and chaste. He must think of his art rather than his fee, considering the sick rather than himself. He must take every precaution against being attacked by illness, showing prudence and foresight, in harmony with the modern principles of sanitation and precaution against infection. The seventh principle is a restriction which throws a singular light on the practice of physic in medieval times: the physician must not keep a house of ill-fame; he must not be an executioner; he must not be an apostate, and, on the other hand, he must not have any part in priestcraft. He must be free from pretence and hypocrisy.

Turning to his actual relation with his patients, the physician must know how many kinds of tissues there are in the body, with the function of each. He must know all the bones, their differences, their coverings and articulations. He must know the blood-vessels, nerves and cartilages, and how they are held together. He must know the details, conditions and purpose of each member of the body. He must understand the *emunctoria*, the avenues of excretion, how they are to be cleared of injurious substances, and what is in every cavity of the body, with a complete knowledge of the intestines. With all his powers he must seek to understand life and death, and the functions and maladies of each part of the body.

The physician must also have a knowledge of all plants and their uses in medicine. He must know which medicines cleanse, which heal quickly, which slowly, as the nature of wounds makes advisable. In the term, wounds, he includes all such lesions of the skin as may be due to the corrosive action of "salt," which here appears to mean the principle of acridity, as when breakings out on the skin are caused by uric acid. The physician must be prepared for all contingencies, and must know how to meet them. He must know what to permit to the sick man, and what to forbid. He must know which medicine is most effective in any contingency, and must not experiment with others which he does not understand. He must know how to strengthen or weaken each medicine as may be required. He must despise no art, but must learn from all, in order to understand more. Paracelsus concludes by saying that there are two types of physician: those who hunt shekels, and those who attend to the needs of the sick.

Thus Paracelsus instilled in his pupils the need of self-sacrifice, teaching that the true physician must understand nature, and not only the earthly and mortal nature, but also that which is divine and immortal, for both the eyes of the body and the eyes of the spirit are needed for the full revelation of the works of God. To the ordinary scientific student, the activity of the mystical consciousness may seem inimical to exact research, but Paracelsus was impelled to research as much by his spiritual as by his intellectual powers, and sharply distinguished between the animal reason and intellect acting alone, and the same powers guided by the soul illumined by the Light of Heaven proceeding through the image of God, which was the pattern after which man was formed. The cultivation of this spiritual insight is the keynote of the *Philosophia Sagax*. Paracelsus was in search of causes, and

regarded symptoms and effects only as illustrations of these causes. He used the mystical imagination, to the prophetic insight of which all epoch-making discoveries are due; the same imaginative insight which has guided Sir Ernest Rutherford and Dr. Frederick Soddy in their researches into the properties of Radium.

To illustrate the philosophy of Paracelsus, we may consider his treatment of the three basic substances, or principles, which he calls Sulphur, Mercury, and Salt. Sulphur stands for the element Fire, Mercury for the element Water, and Salt for the element Earth. Air is omitted because Paracelsus considered it a product of Fire and Water. The three substances, therefore represent inflammability, fluidity and solidity. All bodies, according to Paracelsus, are varied combinations of these three basic elements. In his consideration of Air and its "body," Paracelsus gives a very close description of what we now call Nitrogen, and indeed Mme. Blavatsky states that he was the discoverer of Nitrogen, just as he was undoubtedly the discoverer of Zinc and also made use of Bismuth and Mercury in many ways previously unknown to medicine. In metallurgy, Zinc is used in the production of alloys, such as brass, and to obtain the non-rusting surface of galvanized iron; it is used in medicine as a nerve tonic and astringent, while its application in Zinc ointment and in the cosmetic Calamine are matters of common knowledge. Used medicinally, Bismuth is an astringent for mucous membranes, especially in stomach inflammations. Of late years it has been employed as a rival of arsenic organic compounds. Of the importance of Mercury in medicine there can be no question, despite the fact that, because of its high value, it has been largely misused by the ignorant. Both in compounds and in its metallic state, Mercury is the active opponent of the lower forms of organic life and thus acts as a purifier and antiseptic.

Going back to the three basic principles which he calls Sulphur, Mercury, and Salt, Paracelsus teaches that they are the precedent of all activity, the final constituents of all bodies. They are the Spirit, Soul and Body of all Matter, which is One. But the building power of Nature, the Archaeus, has produced from Matter a myriad forms, each, as Paracelsus says, with its own *alcol* and *ares*. By *alcol*, he means the pure substance of any body, while *ares* is the differentiating power manifesting through that substance, and giving it its properties. Paracelsus observed and chronicled facts, not as an amateur of fragmentary knowledge, but because they led to an understanding of the mighty underlying laws, whose working they signified, and whose presence in and through all things he realized,—laws wielded by Omnipotence working in an order potent in the microcosm as in the macrocosm.

These laws are manifested in the Magnalia, the "great works," of Nature, and lead to the revelation of the Magnalia of God. From that Divine Source, in obedience to the divine purposes, come all wisdom, all sciences and the arts of their application; and the physician must closely study all those which lead him to a discovery of the benefits which God intends for

mankind; he must also understand his own powers, as the instrument through which, as his knowledge increases, the purposes of God are applied to mankind. Thus, Paracelsus says that all eruptions of the skin are caused by "salt"; just as salt causes the rust on iron, so does it act on the tissues of the body. This is an example of the *Magnalia artium*, the applied secrets of Nature, with which God endows the true physician, who is "ordained" to his calling, and whose fidelity to the duties of his work fits him to receive, through natural illumination, the Light of Nature. "Nature," he says, "has included us (physicians) in her work, because man is the microcosm, and it is we who teach that what heals a man may also wound him, and what has wounded him may also heal him." Here he uses the illustration of the stinging nettle, *Urtica;* the application of the nettle to the skin starts a burning rash and pain, similar to the skin-affection known as "Urticaria." In certain conditions, believed to be due to gout, a tincture made from nettles is almost a specific remedy, relieving not only the symptoms but also the causes of the trouble. Thus, similars are good in healing: such a salt to such a sore. Here, Paracelsus anticipates the basic principle of Homeopathy.

In his lectures on *The Three Principles*, Paracelsus uses a wealth of illustration, especially for the application of salt. "The salts that man uses are of many kinds, which are held dissolved in water, which have seethed in the earth, and are drawn out of it by water. . . . All these salts are alike, in that they all tear to pieces. . . . Note well that they do not exist for themselves, but are mixed as a third body in everything, to complete it. . . . The whole earth is linked together through these bodies, and is also linked with man. Throughout all men there pass the fountain veins, the salt veins which penetrate to every part of the human body, and in all regions of the earth. Earth and heaven are in the body, and are separated there. And as by the action of water on the earth stones are formed, so are gravel and stone formed in the body. . . . The physician must know all about those sores which come of themselves; they are due to the salts which flow throughout the anatomy, nature and being of the body. In a normal state no harm occurs, because these things are in the earth and in the body. They are not visible in that state, but when they are prepared from the earth, we discover them through our art."

This serves to show the depth and reach of his teaching, proceeding from universals to particulars; his recognition of the universality of life, and the similarity, if not the identity, of life in minerals, plants and animals; his perception that the macrocosm and the microcosm are interdependent in all essentials; his ethical sense of the healing virtue of a good and well-ordered life, and his detestation of ignorance, irreligion, hypocrisy, boasting, greed and vice.

In the first two books of the *Paramirum*, Paracelsus traces the origin of diseases to the corruption of the principles which he calls Sulphur, Mercury and Salt. The third book gives details of diseases caused by what he calls

Tartarus, that is, the acid tartar arising from impure food and drink. The fourth book is especially concerned with diseases of women. The fifth book speaks of those diseases which are supranormal, and spring from the misuse of the imagination. Among these, Paracelsus cites cases of "maternal impressions" before the birth of children, which result in birth-marks, and also the case of those who dwell with special purpose and intentness on any object, or vividly picture to themselves persons on whom they wish to exert their influence. In connection with this, it may be useful to recall what is said in the *Secret Doctrine* of the pictorial power of Kriyashakti.

A part of the *Volumen Paramirum* is devoted to an explanation of what Paracelsus calls the *Ens Astrale*, the "astral being." He contests the idea, generally accepted at that time, that the stars rule men from birth to death, and shows that these influences may be understood and controlled. Closely connected with the *Ens Astrale* is what he calls the *Meteoron* "the air held in the firmament," or "the air which maintains the firmament." The *Meteoron* may be tainted by exhalations from men and from "stars," as we have been told that the lower Astral Light is tainted by human emanations. Through his doctrine of "similars" and "hostility," Paracelsus makes a close approach to the modern doctrine of "immunity." This immunity essentially consists in the exercise of certain capacities of *defence* on the part of the body-cells, in response to the exercise of certain capacities of *offence* on the part of the bacilli, cocci or protozoa, which are held to cause disease. Types of immunity are either "acquired," that is, are dependent on previous exercise of the capacity of recovery by the immune individual, or "natural," which is an innate character arising through the selection of more resistant individuals during racial experience of disease. He adds that all changes in the *Meteoron* effect changes in the body.

Paracelsus asserts that poison is the beginning of every disease, and that all diseases, whether arising within the body or occasioned by wounds, are disclosed through poison. "Observe," he says, "that those *Entia* which enter the body, and there encounter the *Liquor Vitæ*, produce maladies in the body; others produce sores and wounds, and are those which encounter the *Virtus Expulsativa*." All theory, he says, is contained in these two.

The second part of the *Volumen Paramirum* deals with the especial dangers arising from food and drink, and here Paracelsus uses his well-known simile of the "alchemist" placed by God in each of His creatures, to separate the evil from the good in the aliment which they take in. The alchemist works in the stomach, where he cooks. He goes on to say that "there is an *Essentia* and a *Venenum*, an essence and a poison, in everything needed by man; the essence supports him, the poison is the origin of many diseases. For sometimes the alchemist does his work imperfectly, and does not thoroughly divide the bad from the good. All maladies arise from the element of poison, through defective digestion, and this proves that the alchemist is not doing his work thoroughly. Therefore decay ensues, and that is the mother of

all such maladies, for it poisons the body . . . there is either local decay or decay of the organs of expulsion." There is also an alchemist in every organ. Elsewhere Paracelsus identifies the alchemist with the Archæus.

Paracelsus divides the forces which act on man into five classes of *Entia*, "beings," or "essences": *Ens Astrale*, or "sidereal influences"; *Ens Veneni*, or the influence of poisons; *Ens Naturale*, or the influences which exist within the nature of the individual, the microcosm; *Ens Spirituale*, or influences which act not directly upon the body, but through the "spirit"; *Ens Deale*, or the will of God acting directly to produce sickness whether as warning or as punishment.

Treating of the *Ens Naturale*, Paracelsus says that "as in the external universe the sun, moon and planets have their predestined and determined courses, so the microcosm has its sun, moon and planets with their predestined courses"; this sentence contains a hint of the seven principles and also of the law of Karma. He adds this curious statement: "For example, a child is born at a certain hour, and is to live according to its *Ens Naturale* for ten hours, as had been predestined at its creation. Then the course of its bodily planets will be completed just as if it had lived a hundred years. And the hundred-year man has no different course than the one-year child, but a slower one. Thus we are to understand that the creation and predestination are in the *Ens Naturale*. Observe, however, that the other *Entia* often interrupt the predestination."

In the *Ens Spirituale*, Paracelsus distinguishes between Spirit (Geist) and Soul (Seele). He adds: "Note that there is not comprehended in the *Ens Spirituale* any devil nor his effects nor his assistance, for the devil is no spirit· an angel also is not a spirit. That is a spirit which is born from our thoughts, without matter, in the living body; that which is born after our death, is the soul."

In the *Ens Deale*, Paracelsus recognizes the influence of the Will of God on the health of man. He emphasizes the thought that God has created the system of Nature, and that He prefers to work through Nature, rather than by direct interference. Therefore, the true physician is he who understands the phenomena of Nature, and is, through that knowledge, the agent through whom God acts. As God may send illness, so He sends the physician at the proper time, when the period of punishment or warning is completed, for naturally only then may the cure be effected. "When God performs a miracle, He performs it humanly and through mankind; if He effects wonderful cures, He does this through men, and therefore through the physician. . . . There are two kinds of physicians, those who heal through faith, and those who heal through their skill in medicine. Not all have sufficiently strong faith, but, when the end of the punishment has arrived, the physician may cure through the art of medicine. The physician is the servant of God, and God is the master of Nature."

Paracelsus further holds that every disease must have its remedy, a theme to which he devotes his treatise *De Religione Perpetua*, a curious title for such

a subject. Through the whole of the medical teaching of Paracelsus runs the dictum that every disease has its remedy, which must be administered at the right time; that diseases are the result of carelessness or the infraction of natural laws; that they are purgatorial, and that the physician should be one who works "in the consciousness of purgatorial chastisement." He declares that God sends the physician, who is powerless without Him, and he appeals to physicians to be Christians and "like unto Christ."

The final chapters of the *Opus Paramirum* deal with the wonderful hidden powers through which the development of all living creatures is achieved, according to the type of each. Paracelsus works out in detail his teaching of the "germinal growth" of all life-atoms. He teaches that all manifested things follow the same process, the unseen atoms, the gradual accretion of stones and minerals from "earth" by means of "water," the growth of disease in the bodies of animals and human beings, and the growth of plants; and he adds hints for the modification of these processes when they have gone astray. "Know, then," he writes, "that every creature is twofold, one part from the seed, the other from nourishment. He has death within himself, and must maintain himself against it." Paracelsus declares that the body which man receives at birth is given him "in justice," while the body in which he is maintained through life is given him "in mercy." This distinction is developed in the *Philosophia Sagax:* "Man receives his first nourishment from his mother through mother-love; then he receives nourishment through the mercy of God, to Whom rises his daily petition: 'Give us this day our daily bread,' which also means 'Give us this day our daily body.' It is for this that Christ taught us to pray, just as if He had said: 'The body received from your mother is not sufficient; it might have died yesterday, to-day, or long ago. Bread is now and henceforth your body; you no longer live by the body of justice, but by the body of mercy; therefore pray your heavenly Father for your daily bread, that is, for your daily body, which is the body of mercy; we sustain ourselves daily, not in justice, but in mercy and prayer.'"

In the eighth chapter, he expands this conception of our food and its daily renewal, and counsels eating no more than we need day by day. When we eat too much—even bread—disease may result; this would not have happened, had we been obedient and regarded Christ's petition. But for such maladies the physician is provided, for God is good and forgives our trespasses: "therefore the office of physician is high, and not so easy as some imagine." As Christ commissioned the apostles on their healing mission, so He also commissions the physicians. Those who have not earned their commission may say that such and such a disease is incurable. But they only show their folly, for God has permitted no disease whose cure He has not provided. "Have they forgotten that God imparts to us daily (through the working of the Archaeus) our day's body, and shall He not impart to us the means to heal our diseases, each at its appointed hour? . . .

There is that which causes sickness, and there is that also which causes health. But there is little searching out of such things, little trouble taken to gain knowledge. The profession is ruined by mere symptom-seeking; this suffices to produce the fee, and they desire only that. Since so little suffices, why should they exert themselves? The penny is what they seek."

In the second book of the *Opus Paramirum*, Paracelsus treats of the application of the three principles, which he calls Sulphur, Mercury, and Salt, to the body of man, in relation to disease, its varieties, features, conditions, complexion, development and cure. The various transmutations of the three principles must be considered, since it is necessary "to make visible the microcosmic world, because it contains much that ministers to man's health, his water of life, his *Arcanum*, his balsam, his golden drink, and the like. . . . All these things are in the microcosm; as they are present in the outer world so are they in the inner world." He uses these terms of "ideal alchemy" to signify all healing powers which reside in the body of man, as they reside in the body of Nature. "Man is his own physician, for, as he helps Nature, she gives him what he needs, providing his herbal garden according to the needs of his anatomy. . . . Our nature heals itself, and levels and fills itself. . . . For the *Mumia*, the vehicle of life, is the man himself, the *Mumia* is the balsam which heals the wound; mastic, glaze, gums will not produce a morsel of flesh; but the province of the physician is to protect the working of Nature, so as to assist it." He thus points to Nature's healing power, the *Vis Medicatrix Naturæ*, and concludes: "I dressed the wound; God healed the patient," a phrase almost identical with that of Ambroise Paré, the sixteenth century physician, who is called the "Father of French surgery."

The third book of the *Opus Paramirum* treats of death, its powers and limitations, while the fourth book returns to the "three principles" and the diseases originated by their corruption. Finally, in the last book, Paracelsus passes beyond the visible body, formed of the elements, to the invisible body which is in every man, and which was "breathed into men by God." He says that it is in the invisible body that men can sin and cause the visible body to sin; we shall have to "give an account of our misdeeds." The body which is invisible has sinned; it must "rise again with us; for we shall not give an account of our sicknesses nor of our health and the like, but of the things that proceed from the heart, for these concern man, and these also are a body. . . ."

Something has already been said of the teaching of Paracelsus that matter is shaped by the soul within it, for every soul has its form. Divine life is in all things, in the stars as on the earth. "There is neither time nor space in mind; it is the world of the Spirit, in which presides a Supreme Over-Soul, and where dwell souls possessed of the power to think. These souls tend to the higher or to the lower, and alter accordingly; those that tend to the higher are purified and spiritualized. It is essential to know, in order that

one may attain." Paracelsus insists that man must be disciplined; he must be, before he can know. "He whose mind is illumined" not only by the Light of Nature, but by the Light of Heaven, "sees the Highest, the Light which lightens the world; to him it is given to become one with the Supreme."

A. KEIGHTLEY.

Tzu-kung said: "Does a gentleman also hate?"

"He does," said Confucius. "He hates the sounding of evil deeds; he hates men of low estate who slander their betters; he hates courage without courtesy; he hates daring linked with blindness."

"And Tzu," he added, "dost thou hate too?"

"I hate those who mistake spying for wisdom. I hate those who take want of deference for courage. I hate evil speaking, cloaked as honesty."—THE SAYINGS OF CONFUCIUS.

THE MONADOLOGY OF LEIBNIZ

II

THE *Monadology* may be roughly divided into two parts. The first fifty-five sections deal in an abstract and general way with what Leibniz conceived to be the principles of being, so as to demonstrate by *a priori* reasoning that there must be Monads, or in other terms, that there must be in all existence a tendency to create *individuality*. He tries to prove this by deductions from the Power, Wisdom and Goodness which are by definition attributes of the Creative Power: we have existence as individuals, because God is inwardly impelled to extend and to multiply the perfection of His nature and, therefore, to create Monads or individuals. If we discount a certain theological *parti pris* in his argument, its basic meaning seems clear enough. Similarly, Plotinus thought of the One Self as somehow emanating the Host of Souls, because Its Love overflowed, because It was —so to speak—forced to create an infinite number of objects of that Love.

The last thirty-five sections of the *Monadology* would seem to comprise the most original part of the little book. Here, Leibniz deals directly with the Monad *per se*, and with its relation to the Universe of which it is an integral image. He is considering the same problem which is found in the earlier pages, but more concretely, more imaginatively. He is not seeking primarily to justify God's ways towards the Monad, but is speaking as a Monad with a Monad's experience. From the vantage-point of a later century and in the light of Theosophy—so far as the student can recognize that light—one may assume the right to criticize some apparent limitations and divagations of Leibniz's thought. But Leibniz knew neither modern science nor the *Secret Doctrine*, and was really learning his facts at first hand under extraordinary difficulties.

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(56) *As a result of the connection and adjustment (accommodement) between all created things, . . . every Monad has relationships which express all the others and is consequently a perpetual living mirror of the Universe.*

Madame Blavatsky, in reference to this section, quotes a Sanskrit Shloka, in which it is said that "the creative source of the Divine Mind, hidden in a veil of thick darkness, formed mirrors of the atoms of the world, and cast reflection from its own face on every atom" (*Secret Doctrine*, I, 684).

(57) *And as the same city viewed from different sides seems different and as if multiplied, so there are as many different universes as there are Monads; that is, because the Monads are infinite in number, there is an infinity of universes which*

are, however, only different aspects of One Universe as this appears from the different point of view of each Monad.

(58) *In this way the greatest possible variety of things is obtained, as well as the greatest possible order:—in short, there is the greatest possible perfection.*

(59) *This hypothesis alone shows forth the greatness of God. . . .*

(60) *One may recognize, therefore, the a priori reasons why things could not have been different. God who rules the whole has taken each part—and in particular, each Monad—into consideration. But the nature of the Monad is representative of the whole and therefore cannot be reduced to the status of being representative only of a part of things; although it is true that each Monad reveals the detailed nature of the whole Universe only confusedly and manifests clearly only a small fragment of things. The parts which it manifests are either those which are the nearest to it or those which are the largest in relation to it; otherwise, each Monad would be a divinity. It is not by the object but by the modification of the cognition of the object, that the Monads are limited. They all go confusedly towards the Infinite, towards the All, but they are limited and distinguished from one another by their degrees of clear perception.*

(61) *And in this respect compound and simple substances are alike, for the whole of space is a plenum, so that all matter is connected; and in this plenum every motion has some effect upon distant bodies in proportion to the distance. Thus, every body is affected not only by the bodies which are in direct contact with it, so that it responds in some way to everything that occurs in those bodies; but also through their mediation it responds to other bodies which are in direct contact with those which it touches; it follows that its communications with other bodies have no limits. Therefore, every body has an awareness of everything that happens in the Universe; so that he who sees all things can read in each Monad that which is happening everywhere and even what has happened or will happen; perceiving in the present what is distant, both in time and in space. All things are in sympathy, as Hippocrates said. But a soul can read in itself only what is represented there clearly; it could not unfold at once all its potentialities, for these extend to infinity.*

Madame Blavatsky comments as follows: "The Adept *may* read the future in an Elemental Monad, but he has to draw together for this object a great number of them, as each Monad represents only a portion of the Kingdom it belongs to." (*Secret Doctrine*, I, 692.)

(62) *Thus, although each created Monad represents the whole universe, it represents most distinctly the body which belongs to it and of which it is the Entelechy or perfective principle: and as this body expresses the whole universe because of the interconnection of all matter in the plenum, the Soul also represents the whole universe when it represents this body which is peculiarly its own.*

Leibniz once more emphasizes the distinction between the higher and the lower nature of the Monad. But it is surely not the higher or divine nature

that "goes confusedly towards the infinite." This principle cannot go anywhere, for it is everywhere already. It is the lower or "personal" nature or substance aspect of the Monad that falls into confusion, through its association and self-identification with the body which it forms as a vehicle of action and perception. The body is, according to a happy phrase of Leibniz, the *point of view* of the Monad. As such it should be in constant process of ascension or elevation. When the body becomes a *fixed* point of view, its death comes as a deliverance to the lower nature of the Monad, which is then enabled to create for itself a new vehicle.

By the elevation or purification of its successive *points of view*, the lower nature of the Monad is capable of an ever more perfect contemplation and reflection of the Universe which is already integrated potentially in the higher nature, as the whole essence of a plant is contained within its seed. Leibniz fails, it seems, to realize the full purport of his idea. His Monads are capable of transmuting their lower natures from an animal to a human consciousness. But he sees man as the end of creation rather than as its real beginning. His "Human Monad" is not yet conscious of its higher principle; it is only an elemental self of a higher order. In brief, he dwells too exclusively on the substance or limiting aspect of things. Because he limits man, he limits God also, for he does not admit that God can raise the monadic self to conscious identity with His Divine Self. This appears to be the fundamental weakness of Leibniz's system: he does not clearly conceive that God and the higher principle of the Monad are one throughout all the Eternities, that the Universe exists to induce in the Monad the personal consciousness of that oneness, and that the human stage represents only one phase of the evolution of a monadic self which is progressing towards the point where it will first glimpse self-consciously the One Reality, its inseparable union with the Divine.

The "differentiating substance" of the Monad, its lower nature, is thus a means of evolution, not an end. As the *conserving* power in manifestation, it is doubtless eternal; but in so far as it becomes the consciousness of a particular body, as any special point of view, it is mortal and finite. The Pythagoreans, with more sense of metaphysical consistency than Leibniz, refused the title of Monad to its "differentiating substance" so long as it was not perfectly attuned to the divine consciousness which should direct it. In its mortal aspect, they called this substance the *Dyad*, the condition of duality, the sense of separateness, the field of division and strife and wrong desire, of ignorance and confusion and death.

Sections 61 and 62 might stand as a statement of modern physical theory according to which there is "an interconnection of all matter (or electricity) in the plenum." It is also interesting to compare with modern speculations on the Fourth Dimension, Leibniz's theory that a moment of time is analogous to a point or position in space.

Lachelier has a luminous comment on Section 61: "There is, according to Leibniz, a perfect accord between the system of substances, wherein each

Monad reproduces according to its nature the perceptions of all the others, and the system of phenomena, wherein each point in movement responds to . . . the movements of all the others: nor could it be otherwise, since each mathematical point marks the point of view of a Monad upon the Universe and since things happen as if the Monads were as many conscious or sentient points in a material universe" (*La Monadologie*, p. 67).

(63) *The body belonging to the Monad which is the Entelechy or Soul of the body, constitutes with the Entelechy what may be called a living thing, and with the Soul what is called an animal. The body of a living thing or of an animal is always organic; for every Monad being a mirror of the Universe and the Universe being formed according to a perfect order, there must also be an order in that which symbolizes it, that is to say, in the perceptions of the Soul and, therefore, in the body which is thereby enabled to reveal the Universe to the Soul.*

The Monad seems in the present instance to be called Entelechy or Soul, according to the degree of its consciousness. Thus the Mineral Monad is only an Entelechy, a principle of perfection, for its outer consciousness is in a coma. The Animal Monad is a Soul, for its outer consciousness has reached the borderland between waking and sleeping. In man, the Monad is for the first time self-conscious or apperceptive, though not always—one must add—divinely apperceptive. These three conditions, the mineral, the animal and the human, seem to constitute an inverted reflection of the three states of consciousness as classified by Indian psychology,—the waking, the dreaming and the dreamless, or *Jagrat*, *Svapna* and *Sushupti*.

(64) *Thus every organic body of a living thing is a kind of divine machine or natural automaton, infinitely superior to all artificial automata; because a machine, made by human art, is not a machine in each of its parts. For example, a tooth of a brass wheel has parts or fragments which are not artificial products and in no way serve the use of the wheel. But every infinitesimal part of a natural machine is itself a machine. This is the difference between Nature and Art, that is, between the Art of God and the Art of Man.*

(65) *The Author of Nature has been able to manifest this divine and infinitely marvellous art, because each portion of matter is divisible to infinity, as the ancients recognized, . . . each part being subdivided into other parts, each of which has its proper motion; otherwise, each portion of matter could not express the Universe.*

(66) *Therefore, there is a World of Creatures, of Living Things, of Animals, of Entelechies and of Souls, in the smallest part of matter.*

(67) *Each portion of matter may be conceived as a garden full of plants or as a pond full of fish. But every branch of a tree, every organ of an animal, every drop of its fluidic essence is also like a garden or a pond.*

(68) *And although the earth and air between the plants seem to contain no*

vegetation and the water between the fish seems lifeless,—yet there is life there though usually so subtile as to be imperceptible to our senses.

(69) *Thus there is no uncultivated, sterile or dead spot in the Universe, no chaos nor confusion, save in appearance; as is true of the pond, when we see at a distance the confused movements caused by the fish, without seeing the fish themselves.*

(70) *One perceives, therefore, that every living body has a ruling Entelechy which in the animal is the Soul; but that the members of this living body are full of other living beings, plants and animals, each of which has its Entelechy or ruling Soul.*

This is an affirmation of the hierarchical principle. Between God and the lowest Monad, there is a direct and impersonal connection, in the sense that the higher principle of the Monad is a "ray of Absoluteness." However, there is also an indirect but personal connection through the infinite series of intermediate Monads. Each Monad receives force and consciousness through the mediation of a more perfect Monad, at the same time that it transmits this force to other Monads less perfect than itself. Every Monad participates in a collective consciousness which issues radiant from a higher Consciousness synthesizing a group of Monads. Doubtless we observe one manifestation of this law in the process whereby a colony of individual unicellular organisms becomes the multicellular body of an individual organism of a higher kind.

A group of Monads seems to serve as a body or vehicle for their parent Monad, enabling it to act and to perceive upon a plane below that of its proper life. "'The highest sees through the eye of the lowest' in the manifested world; Purusha (spirit) remains blind without the help of Prakriti (matter) in the material spheres; and so does Âtmâ-Buddhi without Manas" (*Secret Doctrine*, II, 130). Thus the psycho-physical powers of man, the so-called elementals, are indispensable to the spiritual self which, without their aid, could never come into contact with the material universe and so could never attain consciousness of itself.

"The star under which a human Entity is born, says the Occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. . . . The Angel of that Star, or the Dhyâni-Buddha connected with it, will be either the guiding, or simply the presiding, Angel, so to say, in every new rebirth of the Monad, *which is part of his own essence*, though his vehicle, man, may remain for ever ignorant of this fact (*Secret Doctrine*, I, 626).

(71) *But we must not share the illusion that every Soul has a mass or portion of matter proper to it or attached to it forever, or that there are certain lower "lives" destined to the perpetual service of the Soul. For all bodies are in constant flux like rivers, and particles are always entering them and passing out.*

(72) *Thus the Soul changes its body little by little and by degrees, so that it is never deprived suddenly of all its organs; and there is often a metamorphosis among animals, but never metempsychosis or the transmigration of Souls; nor*

are there any Souls wholly separated from bodies nor any incorporeal spirits (génies sans corps). God alone is absolutely detached from matter.

(73) *Therefore, there is no such thing as a completed generation or an absolute death which implies the complete separation of the Soul from matter. What we call Generation is a development and a growth; as what we call Death is an envelopment and a diminution.*

These Sections are chiefly notable for unsolved problems. Certainly the commentator is not equipped to answer them; but he may venture to point some of the questions a little more sharply. If bodies be in a state of constant change, passing perpetually from generation to death, what becomes of the Soul when a particular form embodying it has perished? Does Leibniz deny transmigration only in the sense that we can hardly imagine the "soul" of a caterpillar suddenly changing places with the "soul" of an elephant? The question seems pertinent, because if we deny transmigration altogether, no Monad can possibly have more than one incarnation in a single vesture of short duration. And then, what is the sense of the doctrine that the Soul is never wholly divested of matter, or that, as later sections tell us, it progresses "through conception"? Incidentally, it seems that Leibniz with all his acumen never conceived the principle of Cycles.

There is this other statement: "God only is absolutely detached from matter." In so far as we turn in aspiration towards the Higher Self, which is pure Consciousness, are we not, according to our degree, detached from matter? In other words, do we not then recognize all material phenomena, beginning with our bodies, as representations or symbols of Truth, created by the Higher Self for our instruction?

(74) *Philosophers have been greatly mystified as to the origin of Forms, Entelechies or Souls; but the study of plants, insects and animals shows that these are never products of a chaos or putrefaction; but always proceed from seeds in which there is doubtless some kind of preformation. It appears that not only an organic substance is already present before conception, but that there exists a Soul in this substance; in brief, the animal exists [before it is born]. Conception is the means whereby an animal is prepared for a great transformation in order to become an animal of another species. We observe analogous phenomena not classed as generative, when we see how grubs become flies and caterpillars become butterflies.*

(75) *The animals, some of which progress by the medium of conception, so as to become larger (higher?) animals, may be called spermatics; but the greater number remain in their Species and are born, multiply and perish. . . . There is only a small number of Elect which pass on to a greater stage.*

(76) *But this is only a half-truth; it seems that if the animal never begins to be by a natural process, no more does it end its existence in this way. There is neither generation nor total destruction nor death. . . .*

(77) *Thus one may say that not only the Soul (the mirror of an indestructible Universe) is indestructible, but also the very animal itself may be called immor-*

tal, although its machine [vehicle] often perishes partially and although it constantly puts off and takes on the detritus or sloughs (dépouilles) of organic matter.

(78) *These principles provide a means of explaining in a natural way the Union or rather the correspondence of the Soul with the organic body. The Soul and the body both obey their respective laws; and they are adjusted to one another because of the preëstablished harmony pervading all substances, since all substances are representations of the same Universe.*

(79) *Souls act according to the laws of final causes through their desires, ends and means. Bodies act according to the laws of efficient causes or of motion. The realm of efficient causes harmonizes with the realm of final causes.*

Leibniz forecasts the modern theory of the immortality of the germ plasm—*omne vivum ex vivo*—although he based his speculation upon the discarded biological theory of the actual preformation of the embryo. In regard to the idea of the transformation of animals through conception, this seems to be a direct contradiction of Section 72, wherein he denies metempsychosis. Possibly he associated a meaning with this word which is not clearly denoted for us.

It may be a useful digression to recall the definition of *metempsychosis* in the *Glossary:* "The progress of the soul from one stage of existence to another. Symbolized as and vulgarly believed to be rebirths in animal bodies. . . . *Metempsychosis* should apply to animals alone. Thus according to the Kabalistic axiom; 'a stone becomes a plant, a plant an animal, an animal a man, a man a spirit, and a spirit a god.' Reincarnation, in the technical sense, becomes possible only at the human stage of evolution when there is an Ego which can assimilate and retain the experiences of a succession of earth-lives."

"In calling the animal 'soulless' we do not deprive the beast . . . of a Soul but only of a conscious surviving Ego-Soul, *i.e.*, that principle which survives after a man and reincarnates in a like man. The animal has an Astral body, that survives the physical form for a short period; nevertheless, its (animal) Monad does not reincarnate in the same, but in a higher species, and has no 'Devachan' of course. It has the *seeds* of all the human principles in itself, but they are *latent*" (*Secret Doctrine*, II, 206).

(80) *Descartes recognized that Souls cannot impart force to bodies, because there is always the same quantity of force in matter. However, he believed that the Soul can change the direction of bodies. But in his lifetime no one knew the law of nature which affirms the conservation of the same total direction in the movement of matter. If he had known this, he would have accepted the system of preëstablished harmony.*

(81) *This system is the cause of the appearance that the body acts as if there were no Soul (which is impossible), and that the Soul acts as if there were no body; and that both act as if they influenced one another.*

One may clarify and supplement Leibniz's meaning by the following quotation from Madame Blavatsky: "The Manifested Universe . . . is pervaded

by duality which is, as it were, the very essence of its *Existence* as Manifestation. But just as the opposite poles of Subject and Object, Spirit and Matter are but aspects of the One Unity in which they are synthesized, so, in the Manifested Universe, there is 'that' which links Spirit to Matter. . . . This something . . . is called by occultists Fohat. It is the 'Bridge' by which the Ideas existing in the Divine Thought are impressed on Cosmic Substance as the Laws of Nature. Fohat is thus the dynamic energy of Cosmic Ideation, . . . the animating principle electrifying every atom into life" (*Secret Doctrine*, I, 44). The two "substances" of Descartes, mind and matter, are the two poles of Consciousness, the One and Real "Force-Substance" by which the world is made (cf. *Secret Doctrine*, I, 553 seq.).

(82) *As to Spirits (Esprits) or rational Souls, although I find that the same is true of all living things and animals . . . (namely, that the Animal and the Soul are born with the world and do not perish while the world exists) there is, however, this peculiarity. Whereas the lower spermatic animals only have ordinary or sensuous souls, the rational Souls which are the Elect acquire by actual conception a human nature, so that their sensuous souls are raised to the plane of Reason and to the prerogative of Spirits.*

(83) *Among other differences between ordinary Souls and Spirits, . . . there is this: that Souls in general are living mirrors or images of the Universe of creatures; but that Spirits are likewise images of the Divinity itself, of the very Author of Nature; that they are capable of knowing the system of the Universe and of imitating it somewhat by the creation of artificial images, each Spirit being, as it were, a small Divinity in its sphere.*

(84) *Therefore, Spirits may enter into a kind of association with God who is related to them, not only as is an inventor to his machine (which is the relation of God to other creatures) but as a Prince to his subjects, or even as a Father to his children.*

(85) *Therefore, one may conclude that the assemblage of all Spirits ought to constitute the City of God, the most perfect State which is possible, under the most perfect of Monarchs.*

(86) *This City of God, this truly universal monarchy, is a moral world within the natural world and is the most exalted and most divine of the works of God; therein is veritably made manifest the glory of God, since that glory could not have existence, were there no Spirits to know and revere His Greatness and Goodness. Also in relation to this Divine City God shows forth uniquely his Goodness, whereas His Wisdom and Power are everywhere revealed.*

(87) *As we established a perfect harmony between the two natural realms of efficient and final causes, we ought to remark here another harmony between the physical realm of Nature and the moral realm of Grace, . . . between God as the constructor of the machine of the Universe, and God considered as the monarch of the Divine City of Spirits.*

(88) *This harmony implies that Grace is attained through the operation of natural laws, and that this earth for example must be destroyed and restored at*

those moments when such a destruction or restoration is propitious for the right government of Spirits, for the chastisement of some and the recompense of others.

(89) *One may say also that God the Architect is in perfect accord with God the Law-Giver, that sins carry their own punishment by the order of Nature and by virtue of the actual mechanical structure of things; that likewise good actions will attract their recompenses by a mechanical process through their relation to bodies, although these recompenses cannot and ought not always to come at once.*

(90) *Finally, under this perfect government there will be no good action without recompense and no evil without punishment; everything must happen for the well-being of the good, of those who are contented in this great State, who, after having done their duty, trust in Providence and who rightly love and imitate the Author of all Good, rejoicing in the contemplation of His perfections with that true pure Love that finds pleasure in the felicity of the object of Love. Therefore, wise and virtuous persons work for all that seems conformable to the presumptive or antecedent Divine Will and are yet content to await that which happens according to God's secret, consequent and determining Will. These men recognize that if we could understand sufficiently the order of the Universe, we should find that it surpasses the desires of the greatest sages. It cannot be made better than it is, either as a whole, or in any particular relation to us, if only we be truly devoted to the Author of All, who is the Architect and Efficient Cause of our Being, but who is also our Master, the Final Cause which ought to be the goal of our will and can alone bring us happiness.*

These excellent words need no comment, but it would be improper to conclude without one more expression of respect and admiration for the powerful intellect which was able, by its own interior force, quite unsupported in any external sense, to re-discover and to recast so many ancient doctrines. The limitations of Leibniz were those of his century and his race; his spiritual powers pertained to a genius independent of physical time and space. His personality was to a remarkable degree, *individualized*, though not sufficiently —one may suggest—for him to seek the "life beyond individuality."

Therefore, he conceived the world in terms of the individuality which he possessed and *was*, which he knew by direct experience. The world to his vision was a host of individuals, separated by an abyss from the God who had created and might destroy them. This abyss seems to have appeared to him as for ever impassable. We have noticed his view of the transformation of animal nature into human nature, but he does not seem to conceive of that transforming process as continuing in man, who through coöperation with it may become a God. Yet, his own metaphysics, conducted to a logical conclusion, might have suggested to him that man, as we know him, cannot be the end of Nature.

He established no clear distinction "between the 'Elemental' Monad and that of a high Planetary Spirit or even the Human Monad or Soul. . . . The Occult Sciences . . . say that what is called collectively Monads by Leibniz —roughly viewed, and leaving every subdivision out of calculation, for the

present—may be separated into three distinct Hosts, which, counted from the highest planes, are, firstly 'Gods,' or conscious, spiritual Egos; the intelligent Architects, who work after the plan in the Divine Mind. Then come the Elementals or 'Monads,' who form collectively and unconsciously the grand Universal Mirrors of everything connected with their respective realms. Lastly, the 'Atoms' or material molecules, which are informed in their turn by their 'perceptive' Monads, just as every cell in a human body is so informed. There are shoals of such *informed* Atoms which, in their turn, inform the molecules; an infinitude of Monads, or Elementals proper, and countless spiritual Forces—Monadless, for they are pure incorporealities, except under certain laws, when they assume a form—not *necessarily* human. . . . Atoms and Monads, associated or dissociated, simple or complex, are, from the moment of the first differentiation, but the 'principles,' corporeal, psychic and spiritual, of the 'Gods'—themselves the Radiations of Primordial Nature" (*Secret Doctrine*, I, 693).

S. L.

I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent even when he is in the right.—CATO.

ON THE SCREEN OF TIME

"THEY want me to talk about George Woodbridge," said the Ancient. "They wanted me to talk about Clement Griscom, but I left it to others to do so, and I will tell you one reason why. Clement Griscom had great and splendid qualities, God knows, and I believe I could list most of them. He was wonderful in courage, loyalty, fidelity—three of the finest of all qualities. But it was none of these that made him as lovable as he was. Masters did not turn aside to watch Napoleon waving his sword on the Bridge of Lodi, or wherever it was; Masters were not drawn from contemplation to listen to George Woodbridge making one of his delightful speeches at a T. S. meeting, brilliant and humorous as his speeches so often were. Anyone can possess gifts, just as anyone can have qualities. There is only one thing in a grown man that is divinely beautiful,—when he has it, and that is the heart of a child, the simplicity of a child's heart; but when you say of a man that he had it, the world thinks he must have been a fool, and that you, his friend, speaking of him thus, are trying really to sugar-coat his indiscretions or his weaknesses.

"Now I have seen Clement Griscom on his knees, praying, just as a child might pray, with a divine simplicity; and I tell you *that* was the beauty in him that would have drawn Buddha from the ninth Nirvana, for love of anything so lovable.

"I have said it, and yet I know quite surely that what I have said would impress a worldling as implying either superiority, or a sense of superiority on my part; because the world despises the very thing which is the one and only beauty a man can possess, the one and only appeal which the gods find irresistible. A man may have the courage of a lion, but if he lack humility, his courage is as nothing. That is another way of saying the same thing,—and yet there is a difference, as the words are commonly used, because most men will hide at all costs whatever of the child they recognize as still lingering in them, while, if they possess humility, they probably will not know it. The confusion arises from identifying childishness, which is rightly considered contemptible in a grown man, with the ineffable grace of which I speak.

"As George Woodbridge lay dying, there could be seen in him, too, something of that heart-rending beauty, something of that terrible appeal, which spring from a humble and contrite heart and a child's trust together. It was this that had always made him so lovable, and it was this that opened all the gates of heaven to him, when at last he left this world for that other. A long and painful illness and the approach of death, merely ripened his character.

"Yet I hark back to the inevitable misunderstanding. Clement Griscom was a very big man, spiritually speaking; an immensely forceful man, even

as the world recognizes force. He was one of the most determined and persistent fighters I have ever known. How impossible for worldly people to reconcile that statement with what I have said of his simplicity and purity of heart! The truth is, of course, that the world does not know what a fighter is, any more than it knows the spirit of discipleship,—any more, for that matter, than it appreciates the gift of hero-worship, which George Woodbridge possessed, by nature and inheritance, to a superlative degree, and which is a priceless asset on the path of discipleship. He idolized Clement Griscom, and it is a joy to think of them, consciously united again in an ideal relationship."

"Where is Heaven anyhow?" our Visitor suddenly asked.

The Historian looked up. He had loved Clement Griscom as a brother, though more deeply than any physical tie makes possible; and he had been devoted to George Woodbridge, with an almost paternal devotion. Perhaps the suddenness of the question jarred on him, for he gazed at our Visitor with momentary surprise, and then, pulling himself together, as if reminding himself that his friends were but names to the man he was addressing, he said, very gently: "An interesting question; and I am afraid that even some of us, who say that Life is one, that the Universe is one, too often in our actual thinking divide the universe into compartments, with the spiritual world and its denizens 'over there.' The analogy of a garden has often been used. In it there are rocks, trees, plants, worms in the earth, insects of all kinds in the air, birds—innumerable living things. You and I walk through it. Perhaps we notice its many other inhabitants, and perhaps we do not,—for our attention may be preoccupied with other matters. Further, our physical senses are limited in their range, even when we wish to observe. Individuals also vary, in so far as some are able, by sympathy, to blend their consciousness to a considerable extent with the consciousness of trees and flowers and rocks (they have discovered, for instance, how close to the stillness of the angelic nature is the still consciousness of rocks, and have then remembered that 'extremes meet' metaphysically), while others see only externals, one, nothing but birds, another, nothing but colours and the effect of shadows, another, nothing but qualities of the soil, a fourth, nothing but the other human beings at work or at play in that garden.

"But there are yet others present: there are hosts of elementals, some good, some bad; there are, or may be, many angels, and some of our beloved dead, and—if our love have drawn them there—there may be Masters.

> "'Hush! . . . the fringes of His garment, in the fading golden glory
> "Softly rustling as He cometh o'er the far green hill.'

"The poets have sensed it.

"What do we know of such visitors to our garden? What do they know of us, and of its other denizens? Surely the answer must depend upon the same general laws that govern our awareness of the lower kingdoms. A Master,

being a Master, would be aware of everything, on all planes, that he wished to observe; angels would be aware of all things in all kingdoms that partook of the angelic nature, or that was inimical to their nature. And our beloved dead? I have called them 'visitors' to our garden. That was a grave mistake. They are no more visitors than we are. By using the term, I suppose I have revealed unconsciously the very habit of mind I am criticizing! It is positively misleading, because it suggests a departure from home and a brief interval passed in another place; and the whole point is that it is their place as much as it is ours. It may be theirs by old and love-wrought association, or it may be theirs by the love of those whom they love. In any case, it is part of their world. There are 'earth-bound spirits,'—tied to earth by sensual or purely material desires; but there are 'love-bound spirits,'—those who have earned the right to dwell wherever love needs to dwell, to serve wherever love sees opportunity for service, and for whom death does not mean separation, but, on the contrary, clearer vision, truer perspective, enlarged capacity, and a wider range of influence.

"Nothing is more ridiculous than to generalize about the after-death states. It has often been done, even by those who have described themselves as 'Theosophists.' Mrs. Besant wrote a terrible little book, years ago, attempting to pigeon-hole the dead; and although she has been adding to the number of her pigeon-holes ever since, the general result has been a continually increasing departure from the Truth, which is infinite, and which, therefore, cannot be done up in packets, no matter how neatly tied, without 'mechanizing' and stultifying the divine economy. She may have 'the brain of a man,' poor woman, but her worst enemy should never call her a mystic. Suppose that someone were to ask: 'What happens to a man when he incarnates? What is his experience? Where does he go? Is he happy or unhappy? Does he retain any knowledge of the spiritual world?' Take that last question alone; is it not clear that no two men on the face of the earth could properly be stuffed into the same pigeon-hole, and that the variety of experience is infinite,—is practically never duplicated? The same thing must be true when a man disincarnates. His awareness of what takes place on earth must vary from gross distortion, through zero, to a lucidity beyond our present comprehension. Further, since everything in the manifested universe is in a state of perpetual motion—increasing in intensity but decreasing in oscillation as it becomes more spiritual—it is inconceivable that his awareness, whether clear or confused, can remain fixed. During incarnation, our perception, on all planes, varies from day to day, depending upon conditions, sometimes inner, sometimes outer. His perception must vary similarly, though perhaps to a much smaller extent. His attention—if we can reason by analogy—must be governed by the same general laws which govern our attention on earth. For instance, a soldier, devoted to wife and children, does not cease to love them during a battle; at moments he may think of them more intensely, more vividly, than during quiet hours with them at home. Yet, while the battle lasts, he gives his whole attention, his whole being—all

that he is and has—to the winning of his fight. In one sense, though in a very limited sense, he is not functioning on the same plane as his wife and children; in one sense he is separated from them, not only by physical distance, but by concentration of interest and feeling. But this is not a hardship; his inability to see across space, though a limitation, may be regarded as a kindly provision of nature which alone makes it possible for him to give his undivided powers to his immediate duty. I am not saying that battles are fought in heaven, though it would not surprise me if more battles are fought there than here. I am merely suggesting reasons, by analogy, why it is easy to imagine that one or more of our beloved dead might at one time linger in our garden with us, enjoying its beauty, and interested in our plans —perhaps with very decided plans of their own—and then be absent for days or weeks; or, again, pass along its pathways like lightning, leaving a trail of their love and no more, as love carries them to other service.

"Please understand that I am not speaking of ordinary souls—of what H. P. B. called 'baby egos.' I believe that when they disincarnate, they sleep and dream. I am speaking of exceptional people, and my humble opinion is that most members of the T. S., in varying degree, are exceptional people: otherwise how account for our comparatively small membership! Yet, even in our garden, there may be 'baby egos' who are sound asleep, drawn there by some bond of sympathy: for there is but one world, not two or three,—not one world for Masters, and another for people like ourselves, and another for infants, and another for earth-worms, and so forth. There is but one world, and the only barriers in it are those made by lack of awareness, of perception."

"Are the trees and rocks aware of us?" asked our Visitor.

"I suspect they are more aware of us than most of us are aware of gods and angels and Masters; and we are as gods in our relation to trees and rocks," the Student answered. "They are not cursed, or blessed, with minds, at least not as we are. I have walked through that garden a score of times with my awareness limited to the fact that I was late; that all my nerves were jangling, and that I must control them at any cost. True, if some physical object were out of place I should have noticed it, but a rock would have had to hurl itself at me to get my attention, and I am afraid that if the entire Lodge had blocked my way, I should have charged through them, totally blind to their presence."

"Like the man who sat on the Adept," the Ancient (not the real one,—the other one) interrupted, laughing.

"Who was that?"

"I can't remember his name," the Ancient replied; "but at the Headquarters of the Society in London, during H. P. B.'s lifetime, a meeting was being held, with H. P. B. present. Several people noticed a dignified, not to say stately Oriental sitting near H. P. B. The room was crowded, and a late arrival walked right in and plumped into the chair of the Oriental, who promptly disappeared! The late arrival, much preoccupied, had not seen him, for he was an Adept, in a 'fourth dimensional' body."

Most of us had heard this story before, but we welcomed it, as it admirably illustrated the Historian's thesis. He was intent, however, on answering our Visitor's question.

"Are the trees and rocks aware of us?" he repeated. "There is a statement by St. James, in the fourth chapter of his *General Epistle*, which has often struck me as profoundly significant: 'Draw nigh to God, and he will draw nigh to you.' He may have been quoting the substance of a verse in the *Second Book of Chronicles;* 'The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.' I doubt if we begin to realize the extent to which the initiative in all these matters rests with us, as incarnated men. Orthodoxy assumes that God, or Christ, is equally concerned about Tom, Dick, and Harry; in any case, is equally close to them. The texts I have cited prove the contrary, if reliance were placed on texts; but I maintain that, apart from texts, common sense points to the same conclusion. The denizens of the spiritual world respond to our advances; they do not force themselves upon us, for that would be a violation of the law of their own being. As H. P. B. often said: we must rise to the plane where Masters are, if we would come into contact with them, for it is impossible to drag them down to ours.

"It might be argued that when a Lodge messenger is sent to work in the world, as H. P. B. was sent, or when a great Master incarnates as an Avatar, the situation is different; but I think not: I think that such people come only in response to the longing of many incarnated souls. The Jews undoubtedly prayed passionately, and for years, for the coming of their Messiah,—and their prayer was answered, though, as so often happens with answered prayers, they got more than they had bargained for: instead of a King who would do their will and serve their purposes, they were given a King who insisted that they must do his will and serve his purposes.

"That, however, is a digression. My point is that just as the action of the spiritual world toward man is controlled to a great extent by man, so the action of the material world toward man is largely a matter of response to his appeal, —to his power of evocation. Specifically, I think that if a geologist looks at a rock, scientifically and materialistically, the rock remains totally unaware of his existence; I think that if the ordinary lump of a man lies down on it, the rock may be dimly aware of a foreign lump on its outsides; I think that if a man touches it with sympathy, with admiration, with a desire to penetrate the secrets of its being, to read its heart—believing that it has a heart—and does this, not from curiosity but from sympathy, the rock will speak to him in its own language, and that he, who necessarily must believe in angels, will find an angel hidden in that stone. I do not mean one of the Cherubim or Seraphim, but a still spirit of infinite repose,—a creature, in the sense in which we may think of an organ of the human body as having an elemental consciousness of its own. I believe this even more strongly of trees, which undoubtedly have individual characteristics, as the seers of all times have declared. Plants and flowers, being more ephemeral than trees and rocks, do not impress me

as having the same depths to their awareness; yet their response is quick, and their atmosphere very marked."

"What do you mean by the 'atmosphere' of a flower?" someone asked.

"A hard one!" the Historian exclaimed, laughingly. "Please don't think that I am setting up as a seer, or that I have been indulging in visions. I am speaking only of what I think and feel. All of us possess a sixth sense, by which atmospheres are recognized. Perhaps an 'atmosphere' might be defined as the radiation of a character, of a nature. Its intensity can be increased by act of will, and can also be increased, without effort of will, in response to the love or faith of a creature outside itself. There seems to me to be as much difference between the atmosphere of a Calla lily and of a sunflower, as there is between that of a saint in contemplation and of a nice, red-headed ploughboy; while I think the atmosphere of some flowers, especially among the orchids, is distinctly evil. My belief is that every tree and plant and flower has a song, as distinct as the songs of different birds, and that their song is thoroughly expressive of their atmosphere or real nature. We could train ourselves, I am confident, to hear their songs, just as we can train ourselves to distinguish differences in shades of colour which are imperceptible to the untrained eye. But this would not necessarily bring us any nearer to the soul of tree or flower, or to communion with them, any more than it necessarily brings us nearer to the soul of a thrush to be able to distinguish its note from the chirp of a sparrow. Nothing is more revealing than the human voice; yet to how many does it reveal anything! I have met skilled anatomists who knew infinitely less of human beings than many an old peasant, unable to read or write. You must close your eyes in order to see, and you must close both eyes and ears in order to hear.

"So in that garden, which contains all the universe within itself—all the kingdoms and all the worlds of being—if we peer for our dead we shall never find them. Yet they are there, just as the souls of lesser creatures are there, glad to be recognized and loved. In the midst of them, we may be 'far off, in the region of unlikeness,' or we may be close, as souls alone can be close. God is not *unlike* a stone, a tree, or a bird (being God, how can He be?) and the laws that govern our recognition of Him are the same laws that govern our recognition of them—as of souls and of all else in life. Right where we are is the entire universe. 'Without moving, oh! holder of the bow, is the travelling in this road.' When the Master Christ saw that the multitude was hungry, though in a desert place he did not send them elsewhere to find food. On the contrary, his only order to the people was: 'Sit down.' I have often thought,—when shall we learn really to sit down!"

"I have an idea!" exclaimed the Philosopher at this point. "A book, recently sent to the QUARTERLY for review, was turned over to me, presumably to give me an opportunity to ride one of my better-known hobbies. As the book bears directly on the subject we have been considering, my idea is that instead of writing a review, I will *talk* one,—leaving it to the Recorder to decide whether he cares to use it in the 'Screen.'"

"You mean that you want me to do your writing for you," the Recorder remarked, bluntly.

The Philosopher was blandness itself. "It is quite an interesting book," he replied, "and I have not forgotten what you said in the last 'Screen' about your need occasionally to use a goad. I knew my idea would please you." And he hurried on: "The book is called *The Zoroastrian Doctrine of a Future Life; From Death to the Individual Judgment.* It is by Jal Dastur Cursetji Pavry, A.M., Ph.D., and is published by the Columbia University Press at $2.50. It is the eleventh volume in the Columbia University Indo-Iranian Series, edited by A. V. Williams Jackson, and is a valuable addition to that series. In the Preface we are told: 'The present work carries the investigation only through the immediate fate and judgment of the individual soul at the Chinvat Bridge (the *judicium particulare*), leaving the topics of the future state in Heaven, Hell, or the Intermediate Place, and of the General Judgment (*judicium universale*), for which I have the material in hand, to be treated later in succeeding parts of the work. The trilogy, the present writer hopes, will set forth in a systematic way the Zoroastrian doctrine of a future life, as enunciated throughout the entire Zoroastrian literature from the old Avestan Gâthâs to the latest Parsi religious writings.'

"I said 'one of my hobbies,' but I am going to slip in a second; and I also will be 'systematic'; therefore I shall begin with:

"Hobby No. I. Every earnest student of Theosophy should make it his business to understand one other of the great world religions in addition to his own. It has been said truly that no one can use his own language effectively unless he is able to contrast it with another language, the grammar, construction and literature of which he has studied. More than this, he must have reached the point of sympathetic appreciation at which he no longer thinks of his own language and its literature as necessarily or in all respects superior. The same is true of religions: we need contrast, and we need the side-lights which other religions throw on our own. Practically all students of Theosophy have read the *Bhagavad Gîta*, but most of them use it as a book of devotion, and rightly so. I am speaking of the study of a religion in its doctrinal and philosophical aspects. How many students of Theosophy, who have read the *Gîta*, perhaps many times, could answer this question, for instance: 'What does Brahminism teach about the after-death states?' Would it even be realized that there are as many sects among Brahmins as among Christians, and that at least as many different answers to that question would be given by different Brahmins as by different Christians? I am not suggesting, however, that all of us should study Brahminism; far from it. I think we should select the religion that most appeals to us,—Buddhism, Mohammedanism, Zoroastrianism, or any other. Nor am I suggesting that we should study the language in which the scriptures of those religions were written. We can learn a great deal about Christianity without knowing Hebrew and Greek. The study of Oriental languages is a luxury reserved for the few. Knowledge of them is a form of real wealth which only the few can acquire.

"Hobby No. II. Let us pray for the soul of the author of the book which the Recorder has asked me to talk about! A Parsi from Bombay, he has received a Western education, and if he escape with his soul alive, it will be a wonder of wonders. Look at China! Nine-tenths of the trouble there is due to Western education,—to meddling, well-meaning idiots, from England and America, who forced their religious and political convictions, often at the risk of their own lives, upon an unwilling people, with such calamitous success that the younger generation of Chinese finally decided that they were wiser than their ancestors, and therefore came to American Colleges to prove it. Not so many years ago, China was the one remaining place of peace in all the world. Our weary, storm-driven minds, could rest there—on its quiet culture, on its settled customs, on its marvellous art and literature, on its happy people—with gentle envy. Now, if you pick up the *Tao-teh-King*, you think of Shanghai and newspaper headings! Certainly in the good old days there were wars and earthquakes and devastating floods and plagues; but none of these affected the minds of the Chinese people, or the smooth tenor of their ways. They were wise with the wisdom of an immense experience, and their worst fault was that they knew it: they were self-satisfied. Perhaps the Lodge decided to upset that,—though it has not been accomplished so far, because the old-time Mandarin was humility itself in comparison with his college-educated son or grandson, who chatters about democracy and science and his rights, with the fanaticism of a convert and the explosiveness of bad indigestion—none the less unpleasant for being mental. They ought to be corralled, spanked, and exiled to New York, where the Irish Police would 'treat-em-rough' if they talked in any language but their own. Then the Manchurian War Lord, or one of the other br gands commanding Chinese armies, would have a chance to buy or kill his competitors, and would doubtless make a satisfactory Emperor of a united China. In any case, China, internally, would be at peace."

"How about the book you are supposed to be reviewing?" asked the Recorder.

"That is all right. I am coming to that. What I have been saying was a prayer for the soul of the author. I owe him that much, because I enjoyed reading his book, and found something in it of particular interest. I found the source of Dante's Beatrice."

"Do be serious!" the Recorder protested.

"Not to-day," said the Philosopher. "But I will tell you what I mean or part of what I mean. Universal truths are likely to be uttered at different times and places, even when occult oral instruction, either inner or outer, is not directly responsible for it. In other words, it would not be necessary to prove acquaintance with earlier written records to trace a particular symbol or doctrine to a preceding link in the long chain of links, leading back to the Lodge,—the source of all spiritual knowledge.

"There is much evidence to show that Dante was a member of one of the occult brotherhoods which flourished throughout Europe in the thirteenth

century,—possibly he was one of the Cathari, who were widely spread in Italy, and who, like the Albigenses, seem to have inherited the doctrines of the Manichæans. There is a fascinating field for study under this head, which so far has hardly been touched by theosophical writers, though books on the subject are not difficult to obtain. Among others there is the *Disquisitions on The Antipapal Spirit which produced the Reformation*, by Gabriele Rossetti, published in London in 1834, and the furious attack on Dante, entitled *Dante Hérétique, Revolutionnaire et Socialiste*, by the devoutly orthodox Eugène Aroux, published in Paris in 1854. Now the Manichæans, who were regarded by the Church as the most dangerous of all heretics, received their teachings from a Persian who called himself Mânî, or Manes, and who lived in the third century A.D. He is said to have combined the mysteries and the religion of Zoroaster with what was then the new religion of Christ. The Cathari wore the same sacred thread and shirt which were worn by the Manichæans as part of their inheritance from the Zends. Doctor Cursetji Pavry devotes a chapter to 'The Figures that meet the Soul [after death] in Manichæism,' drawing freely, he says, on a forthcoming work by Professor Jackson on *Mânî and Manichæism*. He shows that the teaching of Mânî in this respect was practically the same as that given out by Zoroaster, during the seventh century B.C. or earlier; and the teaching of Zoroaster was that, at the dawn of the fourth day after the death of a righteous man, his soul—or the power of choice within him—is met by his Daena—meaning his conscience or spiritual self, and sometimes meaning religion in the abstract, pure and undefiled—in the form of a beautiful maiden, thus:

"'. . . there appears to him his own Conscience in the form of a Maiden, beautiful, radiant. . . . And the soul of the righteous man addressed her, asking: "What damsel art thou, the most beautiful of damsels in form, whom I have ever seen?" Then to him his own Conscience gave answer: "O thou youth of Good Thought, Good Word, Good Deed, of Good Conscience, I am the Conscience of thine own self." [The youth speaks:] "And who is it that hath loved thee for that majesty, goodness, beauty, fragrance, victorious might, and power to overcome the foe as thou appearest unto me?" [The Maiden answers:] "O youth of Good Thought, Good Word, Good Deed, of Good Conscience, it is thou that hast loved me for such majesty, goodness, beauty, fragrance, victorious might, and power to overcome the foe as I appear unto thee. . . . So me, being lovable, (thou madest) still more lovable; me, being beautiful, (thou madest) still more beautiful; me, being desirable, (thou madest) still more desirable; me, sitting in a high place, (thou madest) sitting in a still higher place."'

"The foregoing extract is from that division of the Avesta known as the *Hadhôkht Nask*. In the much later *Sad Dar Bundahish* it is written that when the soul of a righteous man departs from this world, 'when it takes a step over the Chinvat Bridge, there comes to it a fragrant wind from Paradise, which smells of musk and ambergris, and that fragrance is more pleasant to it than any other pleasure. When it reaches the middle of the Bridge, it

beholds an apparition of such beauty that it hath never seen a figure of greater beauty than hers. She approaches it, and (when) it sees that apparition, it is amazed at the purity of that apparition. . . . [The soul] smiles and speaks thus: "Who art thou with such beauty that a figure with greater beauty I have never seen?" The apparition speaks (thus): "I am thy own good actions. I myself was good, but thy actions have made me better." And she embraces him, and they both depart with complete joy and ease to Paradise.'

"The Maiden 'leads the souls of the righteous across the lofty Harâ (Alburz), she supports them across the Chinvat Bridge on the bridgeway of the spiritual Yazatas (angels).'

"But enough! I must leave it to the Dante scholars, who may find it interesting also to work out the relative positions of Heaven and Hell according to the Pahlavi books, and to compare the result with the description in the *Comedia*."

There was a pause. "By the way," the Philosopher continued, "to what extent was Dante conscious of his Lodge connection?"

"What has that to do with the book you are reviewing?" the Recorder asked.

"Nothing. I have finished my review."

"But really that is outrageous," the Student expostulated. "All you have done is to whet our appetites for more!"

"That is exactly what a review should do. Incidentally, it is exactly what the 'Screen' should do. I am hoping that at least twenty readers of the QUARTERLY will plunge right in, at one point or another. The swimming is good and there is lots of room!"

The Recorder did not press the point. Our time was nearly up, and he was anxious to refer to another subject.

"I received a most welcome letter some weeks ago," he said, "from a member of the Society in England, commenting upon some remarks which appeared in the 'Screen' about the General Strike in England. The letter aroused my warmest sympathy. It made me anxious, however, to remove a misunderstanding which may have arisen among some of our readers in England who seem to use the term 'democracy' in a sense which is quite unlike our use of it in the QUARTERLY. We use it as a name for a system of government,—not as referring to a political party, known here as the Democratic as opposed to the Republican party, for the QUARTERLY does not deal with political questions; but as referring to the basic principle upon which a republican government, whether in the United States, in France or elsewhere, is supposed to rest, that is to say, the principle of one man, one vote, majority rule. That principle, as such—which has sometimes been referred to as 'the democratic idea'—has often been criticized in these columns. Practically all the contributors to the 'Screen' consider it unsound philosophically, and of course find no difficulty in pointing to its unfortunate consequences. It appears, however, that in England, 'the democracy' is frequently used to designate 'the common people,' 'the working classes,' and it might naturally

have been inferred, therefore, that when decrying democracy in *our* sense, we were speaking in disparaging terms of a social *class*. This was so far removed from our thought and feeling that the possibility of such a thing never entered our minds. The writer of the letter in question condemns the Strike leaders, but exonerates the rank and file of the strikers. As evidence of their innate kindliness he tells me that in the town where he lives, with a population of about a thousand, one of the strikers died of pneumonia. His 'mates' nursed him throughout his long illness, and during his delirium it took two or three strong men to hold him. These men worked by day and nursed him by night, losing time they could ill afford. A trained nurse was offered by some gentleman in the neighbourhood, 'but the small cottage could not accommodate such a person.' 'Three of these men have since contracted the same disease as a result of their service to a fellow-man; two made quick recoveries, but the third is at death's door, a young man a little over thirty years of age, with nine small children, the eldest under thirteen, and all of them devoted to their father who, as you can imagine, had to be somewhat of a strict disciplinarian to keep order. This man is comparatively well off with an income of about forty-five shillings [about eleven dollars] per week. I could give you a number of illustrations of families living, or should I say existing, on twenty-six to thirty shillings [about six to eight dollars] a week, helping each other in times of trouble. So you see there are great hearts amongst our democracy. Of course I am speaking of rural districts. I have also lived in industrial centres, where this spirit was not so obvious. . . . Since writing, our friend of the nine small children has departed. . . . This is January 10th. Thirteen small orphans this year already; population about one thousand.'

"Most of us who contribute to the QUARTERLY, have either lived or worked for years among the poor, and have witnessed repeatedly the kindliness and generosity of which my correspondent speaks. During the Great War, so far as I am aware, heroism and self-sacrifice were met with equally among all classes, just as, on the other hand, there are blackguards with titles and blackguards among the nameless poor. We have asserted repeatedly that the responsibility of the man with natural advantages—such as birth, education, and inherited wealth bestow—is infinitely greater than that of the man who is born without them, and that the man who possesses these advantages owes a duty to the community which only a life-time of service can fulfil. There are so-called aristocrats among whom we should not be popular if we were to get their ear, for we should accuse them bitterly of degrading their class,—should accuse them far more severely than we should accuse a working man of degrading his class, when he 'scamps' his daily task and draws money for work dishonestly done." T.

LETTERS TO STUDENTS

October 2d, 1910.

DEAR ———

I beg to acknowledge receipt of your letter of the 22d of August.

It has been a long time since we have written to you, but you must never suppose from that that we do not think very often of you and the other members in ————, for we do. We often talk about you. We realize that it is hard to be so out of touch with theosophical activities, and to have so little communication with the Headquarters of the Society.

Please, however, always remember that with the soul there is no distance, no separation. If you will go down into the depths of your nature and seek there for comfort and for companionship you will always find it, for it is ever there. People can be strangers to each other and live in the same house, as we all know. They can be friends and companions and be separated by the thousands of miles and by the weeks of time which separate us.

But to reach this place of peace and interior dominion we must sink below the surface of our nature, below the mind with all its distractions, below the psychic nature with all its desires and its longings for the world and the excitements of worldly life. In a word, to reach this interior place of serenity and calm we must live the life that our books teach us, and keep ourselves clean and unspotted from the defilement of the world.

That is really what we are all trying to do. That is the meaning of the struggle which we have undertaken; and that, too, will be our reward for all our present loneliness and pain.

It would be a great pleasure to me if I were able to feel that we could get closer together. . . . The heart has only one language, however, and I therefore trust that you will feel that I am writing from my heart and will understand the sentiments I have there, no matter how badly I may express them.

* * * * * * *

I am sorry but not surprised to hear of the trouble you had in your Branch. Unfortunately any movement like ours, which is truly alive and vital, is bound to have disturbances, and must learn to weather storms. Each occurrence of the kind lived through should, however, leave you stronger and on firmer foundations than before.

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With kindest regards,

I am sincerely yours,

C. A. GRISCOM.

December 27th, 1913.

DEAR ———

Your letter of the first of August reached me in due time, and I expected to write you much earlier than this; but my work this fall has been pressing unusually hard, and as your letter contains no questions, and no request for specific assistance, I thought you would write me again, without waiting for a reply from me, in case any difficulties arose in which you felt the need of help.

You wrote me that you had selected for your meditation time, the half hour between 6 o'clock and 6.30, in the morning. Have you found it possible to keep that time with regularity? . . .

I would suggest that you tell me when you write next, what topics you generally make the subject of your meditation. . . .

I think the object of your meditation is too vague, too general. You say it is "to work for the good of humanity." It would be much better if, keeping this general object in mind, you were to consider what faults you have which prevent your working for humanity in the most effective way; or what virtues you lack in order to do so; and then, selecting one of these, one fault and one virtue, use your time of meditation to get the strength and wisdom which you will need to eradicate the fault and to acquire the virtue.

Your meditation should always lead you to some definite action; there should always be something for you to do about it at once, during that same day. Otherwise it was not a good meditation.

Remember that you can only help others by *being* something, and not by what you do, or write, or say.

With best wishes,
I am, sincerely,
C. A. GRISCOM.

April 5th, 1914.

DEAR ———

I have your letter of the 2d of March, and I am very sorry to hear that you find the Path so full of difficulties and troubles. You must remember that you have been developing the bad side of your nature for very many lives, and that of course it is a difficult thing to turn round and to walk in the opposite direction.

There is nothing to do but to go forward resolutely and bravely, determined to conquer or die, and to pray to all the Good Powers in the universe to help you in your task. Pray especially to the great Spiritual Being who stands at the head of your Ray—to your Master—for strength to keep up the struggle. He will help you.

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With sincere good wishes for your success, I am,
Yours fraternally,
C. A. GRISCOM.

July 24th, 1918.

DEAR ———

I was very glad to get your little note of April last, congratulating me upon the QUARTERLY. I feel sure that the July number, which ought to be reaching you about now, will prove to be unusually interesting to you because it gives such a long account of our very fine Convention. It was essentially a War Convention, as, at the present time, the War, by its magnitude and importance, so swamps everything else, that it is difficult to think, or write, or do anything that has not the War as a background.

Just at the present time things seem to be going well, but I think we are still a long way from the victory we must have in order to bring about a satisfactory conclusion.

* * * * * * *

The theosophic life is a life of preparation for discipleship, involving obedience, purity and the relinquishment of worldly desires. Keep your mind on these, and try to make them the guiding principles of your life.

With best wishes,

I am, sincerely,

C. A. GRISCOM.

March 10th, 1912.

DEAR ———

* * * * * * *

If I understand your question aright, the answer is very simple. Those who would learn to live the higher life must work as those do who are ambitious, but they must not become absorbed in their work. They must try just as hard; they must do every duty, whether to their business or their family or their country, just as carefully and as thoroughly as if their whole life and interest lay in those directions; but they must also not work for results. They must be willing to see their efforts end in failure. They must be willing to stop any special work at any moment and go on to another, with the same zest, the same carefulness, the same conscientiousness.

We learn through the tests and trials which life itself brings us. These are just the trials and tests which are needed to bring out our natures; otherwise we should have other kinds of trials and tests. We need not seek for special tests, for life will bring us plenty in the ordinary course of events.

* * * * * * *

You should not have any fear whatever that an effort for discipleship will in the least interfere with your duties to your family. On the contrary there is nothing which is more insisted upon than that all the duties of the outer life must be most carefully and thoroughly performed, not neglecting a single one of them. How could it be otherwise? Do you suppose that the Masters would accept a service which was possible only because you had

taken time, strength and money from those to whom you owe it, to give to them? On the contrary you have been put into just the place they want you to be in, with just the duties and obligations which will best help to develop the highest part of you.

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Permit me to say that Theosophy has no limits. Those who have been connected with it longest and have gone farthest, say that all they have done is to open up vistas of possible attainment ahead. It is necessary to gain recruits for the Great Lodge; therefore our great ambition should be to become disciples of the Master who is at the head of our Ray. This is not a personal ambition, because it cannot be attained until we kill out all sense of self. Our self-will must be eliminated before a Master can accept us as a disciple. Remember that we can be pupils of a Master long before we can be disciples. This latter state is not one that depends upon our desire nor the Master's desire. It depends absolutely upon what we actually are. In occultism we must really be a thing before we can be recognized as in that grade.

I write these things to you because your future progress depends entirely upon yourself. It is not a question of "passing examinations," nor even of study; it is a question of living the life and becoming fit to be a disciple. Just as soon as you are, you will find the Master waiting to welcome you. He is much more anxious that you should reach him than you are to reach him. It is a question of personal development; of purification; of the conquest of selfishness and self-will in all their forms. I wish you every good fortune and all possible help on your journey, and I shall be glad to answer questions and to be of any assistance which it is in my power to give.

I note with interest what you say about your habit of meditation and study; also that you hope to help get up a small and popular book on Theosophy. There is a great demand for such a book, but you will find it very difficult to write. We have tried many times, and just at present we are publishing in the THEOSOPHICAL QUARTERLY a series of articles called "A Primer of Theosophy," which was designed for just such a purpose, and which we expect to republish in pamphlet form. Perhaps this little work will be of help to you.

With kindest regards and best wishes,

I am,

Fraternally,

C. A. GRISCOM.

June 2d, 1912.

DEAR ———

I was very glad to receive your letter of April 14th. In a few days I shall send you a copy of a *Primer of Theosophy*, which is a reprint of the articles I referred to in my last letter.

It surprised me to hear that you do not regularly receive the THEOSOPHICAL QUARTERLY, for you are entitled to it as a member of the Theosophical Society. I shall call the matter to the attention of the Secretary of the T. S.

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It is necessary that you should study; but while this is important and must be done, it is also important to remember that one of our principal objects is to make disciples, disciples of the Masters; and therefore the devotional side of our life is the more important and must ever be kept in mind. We must bend all the energies of our natures to the task of self-conquest and of purification, so that in due time we shall make of ourselves instruments that the Masters can use in their work in the world.

* * * * * * *

I have read with great interest your description of the way you meditate. Each person must find out how best to do this for himself. If there were any details of your practice which I thought wrong or injurious I should of course say so. Perhaps the only comment I can make that may be of value to you is that you should endeavour to make every meditation *practical*. There ought always to be something done as a result of it. If it has not led to action, there is an element lacking. It must spur your will and your desire to greater effort. It must renew your inspiration, not only so far as feeling is concerned, but also in the living of your daily life. Whether it be to get rid of a fault or to acquire some virtue, our meditation should be the greatest practical aid.

But there is another phase of this matter to which you do not refer, but which is of importance, and that is your unpurposed meditation; that is to say the thoughts which rise spontaneously in your mind during the day, and particularly during the intervals of leisure when you are not occupied with work. Watch these thoughts, their general character and drift: are they vainglorious; do you think of yourself as a centre of some imaginary scene, as the hero of some incident; or do you think critical thoughts of your friends and companions, dwelling on their faults and failings; or do you imagine yourself as rich, powerful and famous, and what you would do in such circumstances? I take for granted of course, that you never permit yourself to indulge in evil thoughts, for that would be quite incompatible with your ideals. If you watch these natural tendencies in yourself you will soon discover many of the underlying faults of your character, and the direction in which you should try to improve yourself. Then in your regular meditation you can ask for strength to conquer these faults and to change them into the virtue of which they are the opposite.

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You have my best wishes for your endeavours, and I shall be very glad to hear from you at any time.

Yours very sincerely,

C. A. GRISCOM.

February 23d, 1915.

DEAR ———

I have read with great interest what you are trying to do, and I believe your efforts are directed wisely. I can, I think, say all I have to say in reply and in comment, by making you some suggestions about your Rule of Life:

1. It should be simple and easy.

2. Its purpose is to bring your passing desires into subjection to your spiritual will.

3. The Rule should provide for a fixed time for rising in the morning and going to bed at night.

4. It should provide for half an hour each day for spiritual reading, meditation or prayer.

5. It is well to have fixed times during the day for definite acts of recollection.

6. You should go about the methodical acquirement of some virtue.

7. You should give regular attention to the conquering of some bad habit that can be traced to a mental or moral source.

8. You should have regular times when you submit yourself to a thorough self-examination to see how faithful you are in carrying out your Rule.

9. Make a daily written record of your progress, difficulties, etc.

10. Do all this, and everything else you do, because it pleases your Master. Think of this always.

I think if you will adopt such a Rule and keep it, you will progress very fast.

Make your resolutions definite. Do not say to yourself: "I shall try to learn to love other people more." Begin with some individual whom you ought to love more and make yourself love him. Then take another and another. Be specific, not general. Do not say, "I shall stop all criticism of others," but say, "I shall stop making any ill natured remark to any member of my family, then my neighbours, then my friends"; gradually enlarge the circle until it includes everyone. The idea of this is that we must not make resolutions which we cannot and do not carry out. Make easy resolutions, and then, when you perform them perfectly, make them a little more difficult. The main thing is to keep real resolution.

I am sorry to hear you have had trials, but these are the Masters' instruments to better us, and to give us opportunities to develop.

I shall always be glad to hear from you.

Sincerely yours,

C. A. GRISCOM.

The Platonic Tradition in English Religious Thought, by William Ralph Inge, Dean of St. Paul's, London; Longmans, Green and Company, 1926; $1.40.

Dean Inge is at his best when he confines himself to Platonism and mysticism, so that these Hulsean Lectures are very interesting and stimulating reading. That they miss being entirely satisfactory is due to the fact that the Dean lacks a grasp of certain principles which a study of Theosophy would alone give him. He sees the weakness of the two great types of Christian thought to-day—the Catholic and the Protestant—and pleads for a third type as "legitimate," if only because of its excellent fruits,—namely, what he calls Christian Platonism. He points out that it is not "the Church of the Spirit, but something lower, which the world is rejecting," and he pleads that the Platonic tradition evolved a type of Christian mystic in England, that has kept a vivifying spirit alive within the Church. "The real strength of Roman Catholicism, the salt which prevents its many corruptions from infecting the source of its life, is the Roman Catholic type of piety. . . . The history of a Church ought to be a biography of ideals. The Roman Church is in no danger while the Catholic saint continues to be held in honour." But the Catholic saint or mystic—almost always regarded askance during his lifetime by the Church—is confined within the limits of that Church's rigid intellectual moulds. On the other hand he says that though Sabatier may claim that Protestantism is *par excellence* the "religion of the Spirit," as opposed to a "religion of authority," in practice Protestantism lacks the necessary discipline and formative tradition properly to train its religious geniuses. Moreover, a "brilliant Roman Catholic layman, Mr. Belloc," points out, not without truth, that "The modern world has lapsed from faith into opinion, outside the Catholic body;" and by and large to-day Protestants seem to have ceased really to think out their religion or religious faith.

Seeing this double failure, Dean Inge seeks for a synthesis of all that is best in these two types, and, falling short of Theosophy, but nevertheless using the theosophic method, he finds it in the Platonic viewpoint and tradition. This Platonic tradition within Christianity has been the foster-father of a long line of mystics within the fold of the Church, in both its branches, who sought out and held a "religion of the Spirit, that autonomous faith which rests upon experience and individual inspiration." He ventures to call it "the true heir of the original Gospel." He confidently calls it "Pauline and Johannine Christianity." He finds it "explicitly formulated by Clement and Origen." . . . "It lives in the mystics . . . . in many of the Renaissance writers," and is traceable in English "Renaissance poetry . . . . It appears in a very pure and attractive form in a little group of Cambridge Platonists," and in William Law, and also in the Quakers, who have "only recently discovered their spiritual affinities with Plato." "The tradition has never been extinct; or we may say more truly that the fire which, in the words of Eunapius, 'still burns on the altars of Plotinus,' has a perennial power of rekindling itself when the conditions are favourable." Wordsworth, Keats, Shelley, and Ruskin are modern protagonists of this same tradition.

Characterizing more precisely what he means by this tradition, within yet apart from the orthodoxies of the day, he says: "As soon as we realize that the religion of the Spirit stands on its own feet; that, as Bengel says, 'Conversion takes place to the Lord as to Spirit,' so

that we are in communion with a living Christ; we shall be under no temptation to place ourselves again under the yoke of bondage for the sake of the illusory security which the religions of authority still offer. . . . The characteristics of this type of Christianity are—a spiritual religion, based on a firm belief in absolute and eternal values as the most real things in the universe—a confidence that these values are knowable by man—a belief that they can nevertheless be known only by whole-hearted consecration of the intellect, will, and affections to the great quest—an entirely open mind to the discoveries of science—a reverent and receptive attitude to the beauty, sublimity, and wisdom of creation, as a revelation of the mind and character of the Creator—a complete indifference to the current valuations of the worldling."

Dean Inge is appealing here to those leaders in Christian living who in all ages have lived the religious life—independently as far as their zeal and self-education were concerned—in its "most intense form;" and who gave us, taken together, a type, and the highest type, at once within and above the orthodox communions, of practical Christianity. They "were nearly all laymen." Their attitude was "so independent of external authority, so autonomous and self-sufficing, so alien to much that has passed for orthodox Christianity in the past, that few professional ministers of the Gospel have either the courage or the liberty to commit themselves to it." Yet he feels that living such a life and adopting such a religious philosophy "cuts us loose from that orthodox materialism which, in attempting to build a bridge between the world of facts and the world of values, only succeeds in confounding one order and degrading the other."

What a pity that this intellectual and influential English Dean cannot see a coordinating principle underlying this series of human experiences, a master-mind directing the perpetuation of this tradition. What a pity that he cannot accept a still older tradition, the tradition of a wisdom garnered before Plato paced the Athenian groves and from whose store he drew, —that wisdom-religion which was before the foundation of the age—"the Wisdom of God (*Theou-sophia*) and the Power of God (*Theou-dunamis*)", to quote St. Paul. The Christian mystics and saints whose spiritual heritage is rather Greek than Roman, may well be our guides out of the "labyrinthian ways" of modern "Churchianity," Protestant and Catholic alike; but will they not lead us to the threshold of that larger life which is "hid with Christ in God," and into which it was the high privilege of such men as Plato and Paul, Clement and Origen, Proclus and Iamblichus to be initiated ? Why will men accept as true half the message of the Ancients, and ignore or dismiss the rest as idle tales or baseless claims ?

Dean Inge has made, however, a fearless statement of his adherence to the highest tradition within the Church, regardless of strict orthodoxy, and he has written a suggestive and encouraging book. A. G.

Life, An Introduction to the Study of Biology, by Sir A. E. Shipley; Cambridge University Press; also The Macmillan Company, New York; price, $2.50.

Sir Arthur Shipley has produced a book, now in its second edition, intended to "make students of elementary Biology think." This book has a universal appeal, not only to students but also to those who have no previous knowledge of the subject. In reading it, they may come to realize the profound and vital interest of Biology, in showing the unity of Life, and the interdependence of all created things, in the three realms, mineral, vegetable and animal. The author, from his extensive knowledge and wide experience, has written a book which is simple enough to be understood by those who have not studied the technicalities of that branch of science, and sufficiently far-reaching to make them want to study and understand more, and, above all, to observe for themselves something of the wonders of the world in which they live, and the marvels of Creation.

Students of Theosophy, who have been wisely advised to study the laws of Nature, will find this handbook an excellent introduction to that study. It is well illustrated, and is written with the author's delightful sense of humour and lightness of touch. The book deals with the structure and growth of living organisms; the chapter on the cell will, perhaps, enlarge the idea of the Theosophical student as to what is meant by the first object of the Society. Other

chapters deal successively with food, the soil, respiration, movement, reproduction. The most fascinating, in the opinion of the present reviewer, is the chapter on rhythm. It shows how the whole of Nature is governed, in a regular and harmonious manner, by cyclic law, which may be observed in the periodical changes of the seasons, day and night, lunar months and solar years. The author observes that "apart from external stimuli there is an innate rhythm in living matter," and he goes on to illustrate how this law of rhythm operates in cells, plants, marine organisms, and in communities of insects. At the end of the chapter he suggests a connection between the periodical cycles in the world's history, and the recurring changes in the realm of Nature: "Similar periodicities occur in human societies. Great civilizations have been time after time evolved. From the humblest origins they have reached a height which we to-day are only just beginning to appreciate; then gradually they have crumbled away and disappeared. . . . But the laws which govern the periodicity of civilization have yet to be discovered. . . . May it not be possible that when discovered they will be found to be in the same category as those laws of rhythm of whose operation in Nature we are now slowly becoming aware?" Finally he observes that "the highest and most artistic pleasures in human life are due to causes which are essentially rhythmic, light and colour, music and poetry." Students of Theosophy will recall: "Life itself has speech and is never silent. . . . Learn from it that you are part of the harmony; learn from it to obey the laws of the harmony."

In the final chapter of the book it is shown that "life is a cycle, beginning with an egg and coming round in time again to an egg." Further illuminating knowledge on that subject can be found in *The Secret Doctrine*. The author, in dealing with the inevitable decay and death of living organisms, reminds his readers that his book treats only of the visible body, and leaves "out of account altogether other elements of our being which do not come within the scope of the present book." He concludes by quoting the "hackneyed, if hopeful, lines of Longfellow:

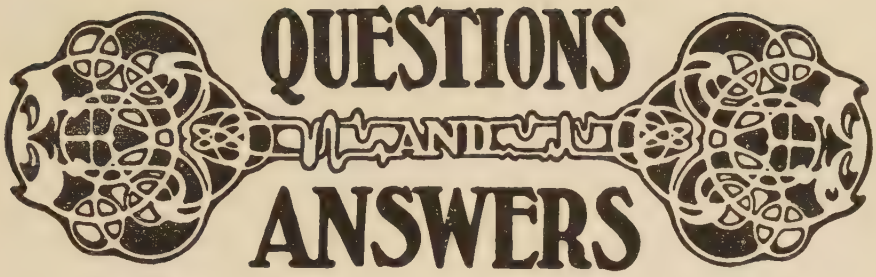
'Dust thou art, to dust returnest'
Was not spoken of the Soul."

S. C.

El Teosofo. The sixth number of *El Teosofo*, that for October, 1926, maintains both in form and matter the high standard which it set itself from the first. It is always a pleasure to welcome this most attractive quarterly of the Venezuela Branch of The Theosophical Society, both for the interesting articles that it contains and for the constant evidence it brings that the flame, lighted so many years ago by Mr. Judge, still burns brightly in Venezuela. We congratulate once more the Venezuela Branch on its splendid achievement.

As is the case with the July numbers of THE THEOSOPHICAL QUARTERLY, a large part of the October number of *El Teosofo* is taken up with the Convention report and Mr. Johnston's lecture on Theosophy, both of which are given in full, excepting only the letters of greeting. "Fragments," Mr. Griscom's "Letters to Students," and certain questions and answers from the QUARTERLY are also included. In addition there are two valuable and timely reprints, Mr. Judge's "The Truth about the East and West," from *The Path* of April, 1895, and Madame Blavatsky's "Origins of Ritual in the Church and in Masonry." There is a foreword on the Convention and its significance, and brief but very interesting reports of the discussions at the meetings of the Venezuela Branch at Caracas. This Branch caused a notice, which is given in full, to be published in the Venezuela newspapers, stating that The Theosophical Society has no connection with those misusing its name at Point Loma and Adyar, nor with Mrs. Besant's exploitation of Krishnamurti. The declaration concluded with a statement of what The Theosophical Society is.

M.



QUESTION NO. 329.—*Why does Madame Blavatsky inveigh so strongly against the priesthood? Is not the priest necessary in all religions, and have not bad priests been the exception rather than the rule?*

ANSWER.—Perhaps it was because H. P. B. saw so clearly the need for priests and what their function should be in religion, that she denounced their failure so vigorously. It is not a question of priests being "good" or "bad," as individuals; the physician who attends a critically sick patient may be a "good" man, personally, but it is important that he be also a good doctor. A true priest should, among other things, be a physician for sick souls. He should have personal knowledge of the Divine, and so be capable of arousing, among those to whom he ministers, the longing for spiritual things and the determination to attain them. He should also be a reliable guide to the spiritual world, for those who have been aroused to seek it. That is, he must have first-hand experience of that world, himself; thus knowing that it can be reached, here and now. Only a chêla could completely fill the office of priest.

J. F. B. M.

ANSWER.—H. P. B. inveighed also against the *misuse* of many things that she called good in themselves, because they were being perverted. It seems to me that the adherents of every religion must have been largely responsible for the degradation of its priesthood. The law of supply and demand would surely be operative here, as well as in the world's markets. What kind of priesthood do we find in the times and places where simple, fervent faith has characterized any tribe or people? The instances which come to my mind show sincerity, devotion, and a living faith to have been distinctive, at those times, of both priests and people. Doubtless the priests will be chêlas when the world finally turns to discipleship as the only possible goal for an enlightened humanity. Meanwhile it may be wholesome for us to admit that our own low aims and ideals must have reacted most unfavourably upon our clergy.

One sign of promise for the future is to be found in the reception given to some addresses delivered by a layman (Miss Evelyn Underhill) to a body of the clergy of the Anglican church. In them there was insistent emphasis on the priest's need for personal experience in the religious life and for continued daily exercises, in meditation and prayer, that would help to maintain the level of his consciousness. Those addresses, printed at the request of some of the clergy who heard them, are now available for a larger audience, under the title *Concerning the Inner Life*. (Reviewed in the January, 1927, QUARTERLY). E.

ANSWER.—The vast majority of priests, being neither more nor less human than their "congregations," are neither good nor bad, but indifferent. It would seem that the chief trouble with priests in general is their claim to an authority which they do not possess. Doubtless many of them sincerely believe that the rites of ordination endow them with the supernormal knowledge of God's ways, and with the right to interpret those ways to ordinary men. But their innocence of deliberate guile cannot conceal the hollowness of such presumption.

Madame Blavatsky sought to demonstrate that the World-Religions, Christianity included, are blurred reflections of the Greater and Lesser Mysteries. The exoteric priest is thus a

lifeless imitation of the Initiate. The Initiate knows what the priest pretends to know, and by virture of being what he professes to be, the Initiate has the right and the power to ordain, to share his wisdom with others. Is it strange that the ecclesiastics of all races and all ages have dreaded and persecuted the true Initiates? Is it strange that the Initiates, who especially loathe hypocrisy and cant, should at times express themselves somewhat vigorously upon the subject of priestcraft? S. L.

ANSWER.—Madame Blavatsky inveighs against priests collectively because of false interpretations and practices, either premeditated or due to ignorance. Priests who *knowingly* have been bad may have been the exception, but it seems hardly possible to say the same about those who have been wrong through ignorance. There is always need for the priest of real understanding. He is not only necessary in all religions, he is a benediction to mankind. G. M. W. K.

QUESTION No. 330.—*It is often said that the personality must be crushed down if one would make progress on the Path, and yet it would seem as if the would-be disciple greatly needed a strong personality to work with. How is this advice to be understood?*

ANSWER.—It is not customary, perhaps, to tell the artist that he must crush out his "temperament," but what happens to his art if he allow that temperament to dominate it and him? To that extent, his work falls below what it otherwise might have been. It is *personal*, peculiar, limited and very uneven. Poets and painters alike prove that to stifle personality would be to make their creations sterile; while their lasting success depends upon the degree to which they are able to direct the force and fire of their personality into the channel marked by their highest vision. Surely the work of the would-be disciple is not less creative than theirs, and he must be subject to the same laws. If he dread, as drab and sacrificial, the necessity of turning away from the gratification of the conflicting desires of his personality, he would make a poor student of any art: he is not yet ready to be enrolled. E.

ANSWER.—The would-be disciple does indeed need to conserve and to use every bit of strength there is in his personality; it is only through the personality that he can work on the physical and psychical planes. But first, it must be mastered and made obedient to his will. This does not, however, mean that it must be killed out or weakened in force. One of the best similes of the right relation between the soul, the real self, and the personality, its instrument, is the old one of rider and horse. The rider, let us say a cavalry officer on campaign, must master his horse, must make it instantly responsive to his will, so that he will not be run away with nor hampered at critical moments. Obviously he defeats his end if he kill or even weaken his steed in the process of training it. He wants the best and strongest horse that he can be sure of controlling.

In the same way, the force in the personality is not to be killed out, but transmuted, redirected, from serving the interests of the lower self to those of the higher. The difficulty arises, not from the force in the personality but from our having let our sense of self-identification slip down, from our real selves, into the personality and its desires,—as if the officer were to drop the reins in the midst of battle, and let his horse decide where it wanted to take him. All faults are perversions of true powers. The force in them we need, and we can reclaim it by using it as it was meant to be used. J. F. B. M.

ANSWER.—In order to seek the Path the would-be disciple must first have a strong desire to do so, must use the *rajas*, or active, quality of the principle Kama. However, if he would progress along the Path he must develop and use the *higher* aspect of desire, as represented in the principle Buddhi. It is a matter of gradual transmutation of desire into spiritual will, of shifting the centre of consciousness from Kama to Buddhi, from personality to individuality. G. M. W. K.

T·S·ACTIVITIES

NOTICE OF CONVENTION

THE THEOSOPHICAL SOCIETY

To the Branches of The Theosophical Society:

1. The Annual Convention of The Theosophical Society will be held at 64 Washington Mews, New York, on Saturday, April 30th, 1927, beginning at 10:30 A.M.

2. Branches unable to send delegates to the Convention are *earnestly requested* to send proxies. These may be made out to the Secretary T. S., or to any officer or member of the Society who is resident in New York or is to attend the Convention. These proxies should state the number of members in good standing in the Branch.

3. Branch Secretaries are asked to send their annual reports to the Secretary T. S. These reports should cover the significant features of the year's work and should be accompanied by a complete list of officers and members, with the full name and address of each; also a statement of the number of members gained or lost during the year; also a record of the place and time of Branch meetings. These reports should reach the Secretary T. S. by April 1st.

4. Members-at-large are invited to attend the Convention sessions; and all Branch members, whether delegates or not, will be welcome.

5. Following the custom of former years, the sessions of the Convention will begin at 10:30 A.M. and 2:30 P.M. At 8:30 P.M. there will be a meeting of the New York Branch of the T. S., to which delegates and visitors are cordially invited.

6. On Sunday, May 1st, at 3:30 P.M., there will be a public address at the Greenwich Village Theatre, Seventh Avenue and Christopher Street. Tickets are not required for admission. Invitation cards will be supplied to all members, on request, so that they may have opportunity to call the lecture to the attention of their friends who reside in New York or in the vicinity. Following the address, tea is served at 64 Washington Mews, to delegates, members, and the friends they wish to invite.

ISABEL E. PERKINS,
Secretary, The Theosophical Society.
P. O. Box 64, Station O, New York.

February 28th, 1927.

CORRESPONDENCE

In the October, 1926, issue of the THEOSOPHICAL QUARTERLY (pages 188–191), we published a communication from Mr. G. A. Fjoestad, a Swedish member of The Theosophical Society, which he entitled "The Cause of the War as Seen by a Neutral Mind." In comment upon his letter, we stated that we differed from Mr. Fjoestad in regard to the facts; that it was evident to us that he had been misinformed, and that we should be glad to publish his answers to the following specific questions:

(1) Was Germany responsible for the war?

(2) Did Germany deliberately break her pledged word when violating the neutrality of Belgium and when initiating the use of poison gas?

(3) Was Germany's conduct of the war inexcusably barbarous?

(4) Is it true that Germany has shown no signs of repentance?

We now publish Mr. Fjoestad's reply to our questions. His first letter was sent to Mr. Charles Johnston with the request to "correct the language" before forwarding it to us for publication. Mr. Johnston did so to the best of his ability, but Mr. Fjoestad was not entirely satisfied with the result, writing later that his question, "if it existed some hidden reason for the doom of the German brothers," had been stricken out, and that "some important meanings was by some misprinting perverted." We have again compared his original hand-written letter with the version as printed, and are unable to find any omission. There is no mention of a "hidden reason" in his original letter. As to the misprinting, he writes: "It is on page 189, line 15 from above: 'to *win* the only good, slay the only bad'—'win' instead of '*with.*' Six lines beneath is a 'not' which do'nt schould be there. It schould be '*are* the result of war,' not 'not the result of war'." Those are the only corrections he makes; but although he is good enough to exonerate us from all blame, we decided that it would be more satisfactory to everyone concerned if we were to print his present letter exactly as written; so we sent it to the printer with strict injunctions to do so, especially requesting the printer's most expert proof-reader to reproduce it exactly.—*Editors.*

The Cause of the War Seen by a Neutral Mind

II

To the Editors of the Theosophical Quarterly:

I thank you warmly for your reply in the latest Quarterly. And I feel it as a great joyful task to make use of your kindly promise to publish my reply in the magazine of The Theosophical Society.

There are many things in your reply that perhaps on account of my inability in your language have been wrong published and wrong understood, that most evident may be seen from your arrangement of the four questions, which I would like to formulate in a different way. But that does not matter very much. The principal thing is that you believe that "I seek after thruth," and that I donnot take as my ground that I am in the right as you so kindly and confidently as with shake hands say.

Well it is not the matter who of us both is in the right, but that we together may come the truth nearer by confidently discussing it. It is a matter of course, that if this searching may be beneficial, that we not as in an ordinary and too usual dispute only search for the unveils of each other but also take the spirit and the spiritual meaning and notion. But first and foremost we have to go out in the universal blue as far as it is possible for us, where no consideration is taken to any nation, caste, sex, race or religions. Are we not fully able so is all discussing in vain and even mischievous.

I will specially give prominence to this on account of certain tendencies thereto in your reply. May be that I request too much from my brother, for that to leave out of consideration national and worked up points of view seems to be the most difficult and most incommon in mankind. For me it is easier as I am a neutral. But not to the full for I detest the Prussianism and have valid and personal reasons thereto and there is nothing I desire more than that the T. S. had been in right from both uman and universal point of view. If the result of our examination would be this last mentioned it would be the greatest thinkable reward for our joint searching. However not even this may have any influence when the truth and the right are searched for.

That we here who up to date have not could see Germany's absolute responsibility for the war still are looked upon as true members of the T. S. places the society on the same high level that it has formerly had in our conception. And I feel myself now as if I were to blame for something unworthy by so very thorough misinterpreting the stated opinion of the Leaders

of T. S. in this matter. This is a thing for which I beg you to make my humble excuses to them.

The principal thing I have to observe against the four of you issued questions is that they only bring to judgment one of the parts in the cause that imply absolute guiltlessness in advance to the other. I think it had been more true to say for instance:

1. What was the cause for the war?
2. Who did deliberately break her pledged words as well in the beginning as after the 14 points?
3. Where was the war most barbarous? Who used poison gas and starved millions of innocents, women and children till they were as skeletons and died as flies?
4. Who was responsible for the war and have to apologize?

(And last but not least a 5th head. Have T. S. the authority to condemn and in this case have the parts been heard of an unchallengeable court?)

Yet if they were put forth so I donnot believe that we may come the truth immediately nearer even if we had come the justice any nearer; then what certainty is there that the extenuating circumstances and the condemnatory facts you and I have expounded are true. My belief is that having all the regents who were involved in the war with their prime ministers at a table furnished with all their secret archives we could not for a number of years get full evidence to dare pronounce the sentence of death or the more dreadful too that T. S. already has pronounced.

Remember that it took 8 years to clear out all the falsefied documents of the Dreifu's process. To sustain a judgment on what the press has communicated during the war or on the confirming of the responsibility for the war that under torture and so to say starving of their children and women was forced from the Central Powers can no human being who know his responsibility accept and found such a dreadful sentence on. The history of the world we can interpret differently according to different authors and different point of views. As for instans Napoleon's breaking of his pledged word to the Spains, if it is read in a French coloured interpretation or in a universal storical one. And surely may it be as you say that I have been deceived not even of Mr. Julin, but all of us are able to make mistakes. The reasons that I have put forth are only intended to be advanced at an examination, and so the informations too about the condemned part that I can produce.

As I now see the case it seems me that your judgment is to soon pronounced. And that all has not been examined without prejudice and I am sorry that your answer is not able to change my mind in this case. And what about the matter that I in my preceding article have put forth as the real inner reason for the war, that all of us here in Europe who were not free from egotism before 1914 are responsible for the war have you not taken any notice of in your answer

If therefore only the exterior reasons are to be discussed in T. S. it seems to me that it was the thought of revenge in France caused from the loss of Alsace-Lorraine but chiefly from the Germans' awkward act to march with her victorial troops under the triumphal arch, was the reason that built up the possibility and the warlike preparations to the latest world-war. This war had come without the shot in Sarajevo and without the invasion into Belgium, as the matters were then it had to break out and all who were initiated knew that. However this cannot be extenuating for neither of the two parts. But we have to calculate with that Germany felt herself surrounded by enemies. From this point of view I would like to start.

Then Germany knew that the Sebirian troops that need 6 weeks to be transported from Siberia already the day before the war broke out were in Lemberg. I beg to call your attention to that this may be proved, and that the order of mobilization was issued in Kansk the 27 of July therefor I have one before the court fully satisfaktory deposition of an unchallengeable witness. More may be produced by Swedes who were in Russia at that time. Therefore the war was first decided in Russia. This deposition is as follows:

Translation from the Swedish original

During my stay in Siberia in the year 1914 I witnessed the following:

That during the spring and in the early part of summer Siberian regiments were transported

from there and that the order of mobilization was manifested in the public places the 27 of July in Kansk, Enisej-Government where I at that time lived.

At Omsk was a German T. Troasten, who during the month of July had vacations and at this time went to Germany. From there he returned at Omsk the day before or the day after the first of August 1914 and told that the people in Germany at his departure not at all thought of war not even spoke thereof from one to another and he mentioned that if he had had any presentiments of war and in any manner had been warned he would not have returned to Siberia where the imprisonment waited him.

Signed

(The witness has asked for that his name not may be published if possible from reason that the Russian terror suggests to him and that he know from personal experience)

Rightly translated from the signed Swedish original confirm.

Arvika, Sweden, November 17, 1926.

Gester Reuvall Toivo Ek

The 27 of July was a Tuesday the following Sunday the invasion into Belgium came to pass after a preceding request to be allowed to pass, wherein it was promised that all damages and requisitions would be paid but that the march through had to be done. It is mentioned in your answer that Germany had signed the neutrality of Belgium. Caracteristic for how little value such a paper seemingly has in Europe was that the frontiers of Belgium were all strongly and modernly fortified.

Then I would like to according to the above said to make a seen of the position where I myself were involved to see how I myself should act in a similar case. I suppose that I own a house contigous to another one and that there is a door that unites both the houses. This door I am liable not to use. I awake in the night and find that I and my family are surrounded by my enemies. I feel that the only possibility I have to defend myself is to use the passage through my neighbour's house, I ask and am denied, the consequence is that I think that he is on the side of my enemies. However I cannot say that it is right, but honestly I feel that I too would have tried to break through this door to save myself and the mine. And I should adore a country which as India was so far advanced that she let herself be taken and violated without exterior defence. That is to let oneself be beaten on one cheek and turn the other to. Here in Europe there is not such a country, concerning that, we are all here sure who know the history. I say it was a crime but a crime that all Europe in a similar case had commited without simulating awfully.

And therefore why condemn the Central Powers whose lands during the Thirty Years War of the seventeenth century and Napoleon were the wasted through-march country and battlefield of Europe. You say in your answer that we may keep to the present time, but for which reason? The so-called civilization is still only a superficial varnish that unfortunately only conceals the primitive barbarian and has not could alter with its materialism more than the surface of the soul of Europe.

This is for the present my point of view of the first question: that the mobilization of Russia forced Germany to strike the first blow to save herself, as to the second question as T. S. has put it forth:

"Did Germany deliberately break her pledged word when violating the neutrality of Belgium and when initiating the use of poison gas?"

That Germany has broken her pledged is rather obvious, but at the same time is to be cleared out if not the Entente too then used poison gas. A thing that I have not heard anything of is if there was a treaty concerning prohibition of poison gas before the war, then before this war I have not heard of that this weapon was known. And of what degree the 14 points that the Central Powers had to sign as terms of peace from the Entente were fulfilled.

The second head in yor issue I consider as the most grave for the Central Powers though not decisive if it can be proved that the same method of war and breaking of pledged word was apted by the other side too. The third question.

"Was Germany's conduct of the war inexcusably barbarous?"

According to this question I consider it necessary to make a strict inquiry where and when the barbarous acts of cruelty commenced, then therewith was already stroken a note in Belgium of furious hatred that lasted all the war trough and that the newspaper of the Entente eagerly feasted upon and increased. In this hatred and lie campaign the Germans was behind and had they managed their press and diplomacy better so had U. S. A. never entered the war and up to the present day Amerika would have known that hatred and cruelty after all not is typical of the German soldier though very well awkwardness and insolence. The cruelties commenced as is said already in Belgium. From the part of the Entente is communicated that the Germans went on wildly as animals and killed women and children and burnt where they marched by. It is said to be a truth with moderation then the reason for this would have been that German patrols which were lodged in private houses came back to the front with their tongues cut off. This was a deed of the civil inhabitants. Where such things had happened the culprits were placed against a wall and shot whereafter their houses were burnt off. Which is true of this ought to be proved the day the world wishes to know the truth, and if it be so as the Germans say so how would the Englishmen have acted if a patrol of their soldiers in India had been so bestially treated and the latter have yet less moral right to invade India than the Germans had it in Belgium then the motive of England was not suggested by distress but by the hunger for more power and richness of the rich and mighty all so well concealed by the with infernal skill handled diplomacy that the world believe that the country whose summits reach the heaven ought to be them grateful for the so-called civilization they have introduced there. Ask Gandy about this.

If it can be proved that the killing of the Belgian civilians were sentences of war caused by cruelties commited against German soldiers then was the signal to the barbarous conduct given by the Belgians. However even without this example so had the Russians and their kindred spirits the Red-Finns not could been hindred from feasting on their inconceivable cruelties. My opinion of this question is therefore to the present.

The Germans used every means in their power to gain the victory. They were, maybe, brutal and awkward but not cruel. They had the severiest discipline in their army and needless cruelty dwells not even in the Prussianism. Not to speak of the Austrians who I consider to be of the mildest temperament in Europe. They turned out to be very weak in the offensive, wherefore almost always the Baverian and North-German troops had to go first at the attacks.

The fourth question:

"Is it true that Germany has shown no signs of repentence?"

The Central Powers understood that the plans of their enemies was, that while Russia with her already and with French money mobilized troops would overwhelming roll on toward Berlin as a giant tank would France be able to animate the warlike feeling in the country and get the army ready and then easily gain the victory. To prevent this the Germans let the Russians run riot in East Prussia and went with all their powers against the weakest point and where the real and swiftiest decision was to be found. All the Germans think that their war was a war of defence allthough they fired the second shoot in Belgium the first was that of Sarajevo and so long they think so it is impossible to request signs of repentence from them. First if they are fully convinced by indisputable proves of the contrary one can claim that they make their apology, then they were in, what one in the judical tongue may call, good faith.

It is planned here in Europe on the request of Germany that the next Ecumenical Meeting will take up the question of responsibility, and that German so far the first time may be heard and impartially examined. *And could we not wait with our sentence till then?* You say in your answer that you cannot follow me, when I in my first letter say that it is my duty to form an opinion on this subject. But how should I dare to condemn specially in a case that is so little cleared out as this, to study the facts and examine may be but condemn, that, *no.* It belongs to the Divinity. But it is too true that I many times have sinned against the commandment: "Judge not that ye be not judged!"

Where is your quotation: "If the brother trespass against the rebuke him and if he repents forgive him to find in Christian or Theosophical doctrine, who has uttered it and in what

connection. I would be much obliged to you to have it communicated. It is a statement that translated into Swedish sounds hardly, I mean the first part of the sentence, wheter Theosophical or Christian. Rebuke means in Swedish among other things to punish somebody, and it seems me to be in variance with all that Theosophy as well as real Christianity hold most important. Here could be quoted hundreds of quotations as well from Christ as from Theosophy that are in contradiction to this "rebuke him." All the more if this brother before the dreadfull judgement not has been taken in impartial examination.

"Lord, how many times shall I forgive my brother, if he offends me. Are seven times enough?" Jesus replied: "Not seventy times but 70 times 7. And the Theosophy says more emphatic too: "Forgive your brother ennlessly."

I wish to believe that such an impartial and true trial has been made in T. S., and that I, as you say, am misled. But then I beg for that we here are informed thereof by reports of the proceedings.

In that in the QUARTERLY published telegram from Verdun it is not said if the dogs of the devil did come from east or from west not even if they came from both sides. The second sense is my belief as may be seen from the above said.

And at last an inquiry the most important for me and that I did not dare to pronounce in my first article. *Is T. S. dedicated to and the right forum for political questions?*

You mentioned in your answer that Mr. Julin, my venerated uncle, did not agree with you that Germany was absolute responsible for the war. He was a veteran in the questions of Theosophical history who went his way alone and without the cooperation of others seemed to have found the right in the great critical periods that T. S. has gone through. According to the relative unguiltliness of Germany we agreed with each other if we, maybe, had different reasons for it. But in one thing we were of one mind in answering the above standing question in the negative.

Then had H. P. B. or W. Q. Judge intended anything in that way they would have expressed it, and that they not at all attended to the introducing of political questions in the struggles of the Society shows me the fact that they never published their opinion neither to the Boor-war nor to the case that aught to be nearest to T. S.—England's selfrighteous protectorat of India. On account of this I ask if T. S. is dedicated to and right forum for sentences in the political struggle.

You call me to form an opinion and condemn. No! I am not all-knowing and should I judge after what I now think I know and understand so were I a bad a very bad member of T. S. But I am still in the belief that there are things that I donnot know but which a day will explain the whole for me allthoug I now am at a loss to understand them. Your latest answer relieved me from the worst I feared, and gave me my liberty of thought again. It gave me hope and without that had not this answer could been written I assure you.

I always remain gratefully yours

G. A. FJOESTAD.

Arvika, Sweden, Novembre 1·, 1926.

That we do not agree with Mr. Fjoestad must be clear to those who have read the THEOSOPHICAL QUARTERLY during the years following the outbreak of the war in 1914. In almost every issue, something has been said—naturally based upon a very careful study of the principles involved, as well as of the documents—which will have explained our reasons for disagreement, or, rather, the reasons for our own convictions. It seems superfluous, therefore, to repeat those reasons now, or to do more than comment briefly upon some of the points which our correspondent raises.

(1) It does not seem to us that Mr. Fjoestad has really studied the subject, as he shows no knowledge of the official publications of any of the nations involved, or even of the treaties in force prior to the war. His reference to Poison Gas is an instance,—for at the Hague Peace Conference of 1899, Germany, with the other nations represented, pledged herself "to abstain from the use of projectiles the sole object of which (*qui ont pour but unique*) is the diffusion of

asphyxiating or deleterious gases" (Declaration IV, 2); while by the Hague Convention of 1907, which Germany was the first to sign, it was "especially forbidden: (a) to employ poison or poisoned weapons" (Section II, Article 23. See *The Official Texts of the Final Acts, Conventions and Declarations as Signed . . . the Hague Conferences of 1899 and 1907*; Clarendon Press). No one can seriously dispute the fact that Germany violated her agreement on April 22nd, 1915, when her troops on the western front discharged chlorine from cylinders, later adding phosgene to increase the poisonous effect.

(2) Mr. Fjoestad adduces what he regards as evidence, in support of only one of the many statements he makes; but his "evidence" would not be accepted in any Court of Law, partly because it is anonymous and unconfirmed, and partly because it has no bearing on the issue. He states that Russian Siberian troops, needing six weeks to be transported from Siberia, were in Lemberg (Austria) the day before the war broke out,—a sufficiently extraordinary statement in itself, seeing that Lemberg is over fifty miles inside the then Austrian frontier. This can only mean that Russia had invaded Austria the day before the war began,—or earlier, because troops could not well cover that distance in twenty-four hours. We can assure Mr. Fjoestad that this would be news to the German War Lords, and that, if he can prove it, he would have what, in other men, would be their ever-lasting gratitude. However,—proceeding with his argument he brings forward an allegation to the effect that during the spring and early summer of 1914, Siberian regiments were transferred from there (to where? to Lemberg?), and that the Russian order of mobilization was displayed in Kansk, Siberia, on July 27th, 1914. "Therefore," he says, "the war was first decided in Russia."

Suppose that some member of the Society, a native of another neutral country, such as Brazil, were to write that Bavarian troops, needing several days to be transported from Munich, were in Namur, Belgium, the day before the war broke out; suppose this neutral member were to produce an allegation to the effect that during the spring and early summer of 1914, Bavarian regiments were transferred from Bavaria, and that the German order of mobilization was displayed in Deggendorf, Bavaria, on July 29th, and that "therefore the war was first decided in Germany,"—we do not believe that Mr. Fjoestad or anyone else would be convinced. On the contrary, in those circumstances it would seem to us that our Brazilian friend's pro-French sympathies had got the better of his logic.

Even on the hypothesis that Mr. Fjoestad did not mean Lemberg, but, instead, Warsaw, or some place like Kief, in Russia, the movement of troops from Siberia toward her western frontier, during the spring of 1914, certainly would not prove that Russia intended to attack Germany, for it would be at least as likely to mean that Russia feared she might be attacked by Germany. It would be still more likely that such movements had no significance whatever, as troops in those days were frequently moved from one part of Russia to another, for domestic rather than for international reasons.

Perhaps one or two dates will be helpful in any case: Austria declared war against Servia on July 28th, 1914; on July 31st, Germany issued her double ultimatums to St. Petersburg and Paris, and at 7 P.M. on August 1st, she formally declared war against Russia.

(3) Mr. Fjoestad calls our attention to the fact that we did not comment on the suggestion contained in his earlier letter as to "the real inner reason for the war," namely, "that all of us here in Europe who were not free from egotism before 1914 are responsible for the war." We did not comment because it seemed to us that his suggestion was harmless, as it amounts to no more than saying that there would have been no war if all men had been perfect, and that none of us can escape some degree of responsibility for the wickedness of others. With that general proposition we, of course, agree. Having said that much, however, we must on the other hand remind our correspondent that egotism takes more forms than one: it does not always manifest as self-assertion (*rajas*), but, at least as often, as physical, mental, and moral inertia (*tamas*). Before the war, it was inertia on all planes that made the Allied nations blind to the intentions of Germany, and that makes them, with few exceptions, equally blind to-day. Individuals, here and there, saw the truth, and did their utmost to warn their compatriots of the danger. There was no lack of evidence. Pan-Germanism did not hide its purposes. But the vast majority preferred to slumber. They were saturated then, as now,

with the "peace at any price" virus; to save themselves a little trouble, a small self-sacrifice, they persuaded themselves that "all would come out right" if only everyone would keep on saying "Peace." Then Germany struck, and the nations awoke from their slumber, startled, amazed. They fought, and fought desperately, heroically; but they grasped at the first excuse to cry "Peace" again, when there was no peace,—and then, once more, returned rejoicing to their slumbers. Always there are exceptions; but there are not many in the world to-day who insist, as we do, that Germany, as a nation, is the same Germany; that the leopard has not changed her spots; that she is preparing for her next war of aggression in exactly the same spirit as that of the years preceding 1914,—not many who, therefore, cry as we do, "To Arms!"

(4) As an excuse for Germany's violation of Belgium's neutrality, Mr. Fjoestad uses an analogy which quite obviously is false, because it is based upon the theory of *escape*,—almost as if, attacked by Russia, Germany had been compelled to force the door of Belgium in order to reach the welcoming arms of France, or to find egress across the ocean to some land of sheltering neutrality. Even if Mr. Fjoestad, in his analogy, had argued that there would have been justification morally for breaking his way through his neighbour's house for the purpose of attacking his enemies in the rear,—it would have left the basic question unanswered, namely, could he be justified in doing so when he had specifically guaranteed not to do that very thing?

(5) Mr. Fjoestad bases much further argument on the premiss that Germany was the threatened nation, which in our opinion, for reasons frequently set forth in the QUARTERLY, both during and after the war, is the exact opposite of the facts.

(6) The question of atrocities is a matter of evidence, many volumes of which have been published. Under this head also, detailed references have been given in the QUARTERLY, in issue after issue. It may not be out of place to add that the editors, between them, own a library of several hundred books dealing with the war in all its aspects, atrocities included, and that they are constantly adding to their collection, official documents especially.

(7) The only statement in Mr. Fjoestad's letter, however, against which we feel it necessary to protest seriously, is the sweeping assertion that "all the Germans think that their war was a war of defence." All Germans do *not* think so; many of them know better,—chief among them, our German fellow-members, whom Mr. Fjoestad has no right to ignore. They represent the conscience of the German people, and, as was said at the last Convention of the Society, "they deserve the highest praise for their ability to see the truth, in spite of their nationality, and for the fidelity, loyalty and courage with which they have laboured" ["to enlighten their fellow-countrymen"].

(8) It is our duty, moreover, to point out that Mr. Fjoestad's assumptions in regard to British rule in India, are more easily made than substantiated. Would he adopt the same attitude toward Holland in Java? If so, we can only express our belief that the many millions of Javanese are better off, spiritually, intellectually, and physically, under Dutch rule, than they would be without it. All "neutral" observers—American, French, Italian, as well as British —who have not judged by hearsay, but by investigation on the spot and by study, have expressed the same opinion. Some of us, who know British India at first hand, have good reason to think that Mr. Fjoestad talks about India too readily. We have heard orators denounce the "iniquities" of rich and successful men, such as Mr. Ford and Mr. Rockefeller; but we have not found that the intensity of their feeling and the vehemence of their denunciation sprang from any knowledge of the facts.

(9) The questions we formulated were not "put forth" by the T. S., as Mr. Fjoestad phrases it; for the Society, as such, cannot be held responsible for opinions expressed in the THEOSOPHICAL QUARTERLY unless contained in an official document.

(10) In conclusion—for nothing would be gained by further discussion of this subject—we beg to answer Mr. Fjoestad's questions as follows:

(*a*) "Where is your quotation: 'If thy brother trespass against thee, rebuke him; and if he repent, forgive him'—to find in Christian or Theosophical doctrine, who has uttered it and in what connection?"

Answer: the Master Christ; see *The Gospel According to St. Luke*, Chapter 17, verse 3; both the King James and the Revised versions. The Greek word, translated "rebuke," is *epitimaō*, and means "to set a weight upon, to chide, to rebuke." It is used twenty-nine times in the New Testament, and is translated "rebuke" in the King James version, twenty-four times out of the twenty-nine. Thus, it is stated that on one occasion, Christ "rebuked Peter, saying, Get thee behind me, Satan" (Mark 8, 33).

Our readers will understand that Mr. Fjoestad, doubtless as familiar with the Swedish translation of the Bible as we are with the English, could not in fairness be expected to recognize the source of a quotation, no matter how well-known to English-speaking people, if the Swedish version is materially different. He is, indeed, at a great disadvantage throughout, as anyone who has tried to express himself in a foreign language will at once realize.

(*b*) "Is T. S. dedicated to and the right forum for political questions?"

Answer: No. This question was discussed fully in the THEOSOPHICAL QUARTERLY of October, 1915, pages 177–191, and pages 203–208, and in subsequent issues. We believe that the majority of our readers thoroughly understand the difference between politics and ethics, and that it cannot be necessary to explain the matter further. The THEOSOPHICAL QUARTERLY follows in the footsteps of Madame Blavatsky and Mr. Judge, in this as in other respects, though our denunciations are as milk and water in comparison with H. P. B.'s, who could do it fluently in seven languages, and who never tired. (See, for instance, *Lucifer*, Vol. III, page 257.) It amazes us that Mr. Fjoestad should have forgotten H. P. B.'s article, "Is Denunciation a Duty?", in *Lucifer*, Vol. III, pages 266–267. Her answer was: "We denounce indignantly systems and organizations, evils, social and religious,—cant above all; we abstain from denouncing persons." We also, at all times, have abstained from denouncing persons. Thus, contributors to the QUARTERLY have never denounced the former Kaiser, or his eldest son; apart from other considerations, there has been no need to do so.

That neither Madame Blavatsky nor Mr. Judge "published their opinion" about the Boer war, may have been due to the fact that both of them were dead at that time,—1899–1902. In the unlikely event, however, that Mr. Fjoestad did not mean the Boer war, but the comparatively insignificant conflicts of earlier years, it is possible that Madame Blavatsky and Mr. Judge did not comment on these publicly for the reason that, among world events, they did not attract sufficient attention to serve as an illustration of theosophical principles,—something which certainly could not be said of the World War.

If Russia, on the theory that Sweden were a menace, should invade that peace-loving land tomorrow, carrying fire and sword through her towns and villages, we should condemn Russia's behaviour, unsparingly. Then, if Swedish members of the Society were to advise us that this Russo-Swedish war was a "political" question, and they were to be scandalized by our attitude,—though we should regret it, for their sakes, we should feel obliged to persist, for we should maintain that it was not a "political" question, but a question of right versus wrong, and therefore of the very essence of Theosophy, to the spirit and purposes of which the QUARTERLY, and our own lives, are dedicated.—*Editors.*

George Woodbridge

George Woodbridge, an old and most devoted member of the New York Branch of The Theosophical Society, and the beloved friend of all who really knew him, died on the 17th of February.

We loved his innate nobility of heart, his immense generosity of nature, his complete inability to bear resentment, his courage, his unswerving loyalty and devotion. His amazing energy, and his quickening spirit, seem at this moment of less importance than the qualities of heart which so distinguished him. We deeply mourn our loss, though we cannot fail to recognize his gain.

He had splendidly won his fight, and he is at home with his comrades of many wars.

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Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

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"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

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